

LIVES WITH IMPACT



101 DIVERSE BIOGRAPHIES ON LIFE AND LIVING



COMPILED BY DELBERT & SUSAN BAKER



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This Quotebook, *Lives with Impact*, is the eleventh the 101 Oakwood University Graduate QuoteBook Series prepared annually for Oakwood University graduates and friends. Previous QuoteBook titles include:

Life Stories (2008); *A Place Called Oakwood* (2007 Special Edition); *The Universal Lesson Book* (2006); *Powerful Traits for Christian Leaders* (2005); *Healthy Habits* (2004); *The Help-Yourself ListBook* (2003); *The Coping Workbook* (2002); *The Success Workbook* (2001); *The Satisfaction of Service* (2000); *Thoughts for the Journey* (1999).

Each of the QuoteBooks can be found at the Oakwood University website:
www.oakwood.edu/goldmine/quotebook.

DEDICATION

To the members of the first Oakwood University graduate-level
Master of Arts in Pastoral Studies class
and to all
members in the first graduating class of a complete academic year
under the name Oakwood University



MONUMENT TO SERVICE
Oakwood University Campus

LETTER OF PURPOSE

Dear Graduate and Friends,

Every life has a story. Some life stories are inspirational—others are tragic. In very real ways, everyone's life has been impacted by someone else's life.

This eleventh volume in the QuoteBook Series, *Lives With Impact*, offers a challenge to the reader to think about how people make an impact in life—be it good or not so good. Each of the persons selected in these pages is deceased, except the two additional entries of Jesus Christ in the introduction and Barack Obama in the conclusion.

Each person has achieved notoriety by distinctly impacting the world. Some of the lives you will read about in these pages will cause you to tingle with inspiration and motivation; others will cause you to wonder why they lived the way they did. The objective is to facilitate critical thinking as you work your way through the biographies.

So get involved with these diverse biographies—note the narratives, quotes, and Bible texts. Check out the appendices, ponder the impact. Answer the interactive questions and then determine what you will do or not do based on your values and beliefs. Share your views with others. On those persons who particularly spark your interest, do additional research and let their lives enrich your life.

As you read these pages, remember our *Vision*: Oakwood University graduates are leaders in service to God and humanity. We challenge you to keep in the forefront the

Aim: Education, Excellence, Eternity; and *Motto*: Enter to Learn, Depart to Serve.

Blessings and success to you.

President and Mrs. Delbert W. Baker



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INTRODUCTION

Each life is being lived moment by moment on the pages of history.

History takes note of people who are able to discern and implement the life journey principles. That journey consists of dreams, goals, self-discipline, service, accomplishments, happiness and planning for the eternal issues beyond the grave.

There are people in the human family who realized what they believed to be their destiny and translated it into currency that their fellow humans recognized as exceptional and outstanding. They are often seen as the heroes and heroines of history and in their lives realized varying degrees of success in dealing with the journey-work. Similiar people are included in this QuoteBook.

These accounts can have an exciting and molding influence on your life if you invest the time and thought into examining their implications. The stories will transport you back in time to meet and learn about people who made a mark on history—for good or not so good. All individuals are deceased except Jesus Christ and Barack Obama—who, due to their exceptional lives, required inclusion.

Reflect on these life journeys. Be personally inspired. Then begin to take your next steps toward accomplishment, service and success. Determine to make your life one with impact!

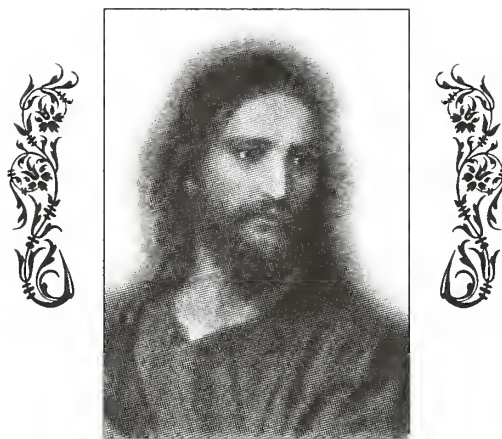
JESUS CHRIST

Exceptional Life With Eternal Impact

•

Because Jesus Christ lives and is not deceased, His biography is not included as one of the 101 Lives With Impact. He is added to this QuoteBook due to the eternal impact of His saving life and death on humankind.

LIVES
WITH
IMPACT



JESUS CHRIST

CREATOR, LORD, SAVIOR, FRIEND

ALPHA-OMEGA

*In the beginning was the Word, and the Word was with God,
and the Word was God. He was in the beginning with God.
All things were made through Him, and without Him nothing
was made that was made. In Him was life, and the life
was the light of men.*

—JOHN 1:1-4, NKJV

Unlike most biographies, the Jesus Christ biography does not begin with His birth, or even with His conception. Jesus' biography can be understood more fully if we realize the Bible uses many names to refer to Jesus. John referred to Jesus as "the Word" when he wrote, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in

the beginning" (John 1:1-2). This tells us that the Jesus Christ biography begins in eternity past—with God.

The first recorded act in Jesus' biography goes back to Creation. "Through him all things were made; without him nothing was made that has been made" (John 1:3). Although not mentioned by name, this Scripture tells us that He was there, and Scripture records God's words as "Let us make man in our image, in our likeness. . ." (Genesis 1:26), indicating that the Father was not alone at the time of Creation.

Some would think of a Jesus Christ biography in terms of His life on earth. For that we must begin not at His birth, but at His conception for both of these events were unlike any other in history. The earthly life of Jesus is the only one that begins with a spiritual conception, with no man present as His mother was a young Jewish virgin. This conception was foretold by the angel Gabriel. Because of a government census His mother, Mary, and His stepfather, Joseph, had to travel to Bethlehem. This is where Jesus was born in a lowly stable. His birth was announced by angels to shepherds, and by a special star to wise men in a far country. At 8 days of age, he was dedicated in the Temple according to Jewish custom.

At an early age, Jesus and His family fled to Egypt because an angel warned Joseph in a dream of impending danger. When they returned from Egypt, they settled in Galilee, in the town of Nazareth. At the age of 12, Jesus traveled to Jerusalem with Mary and Joseph to celebrate the Feast of the Passover. When His parents could not find Him in their group of relatives and friends on the return trip, they returned to Jerusalem.

After three days they found Jesus in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who was pres-

ent was amazed at His understanding and His answers. When His parents saw Him, even they were amazed. His mother said to Him, “ ‘Son, why have you treated us like this? Your father and I have been anxiously searching for you.’ ‘Why were you searching for me?’ he asked. ‘Didn’t you know I had to be in my Father’s house?’ “ (Luke 2). After that, He returned to Nazareth with them, was obedient, and continued to grow in a manner that was pleasing to God.

At approximately 30 years of age, Jesus entered into the public’s awareness. John the Baptist had preached of the coming Messiah, preparing the way for Jesus’ ministry. John baptized Jesus and the Bible states that the Holy Spirit confirmed His relationship with His Heavenly Father. After this, Jesus went into the wilderness for a time of fasting and prayer in preparation for His ministry. Then the devil came to Him and tempted Him. Rather than succumbing to the temptations, Jesus answered with Scripture, setting a pattern for His followers to handle temptations for ages to come.

Jesus began to preach a message of repentance, and from among His followers hand-picked 12 men with whom He worked most closely, teaching them even more intensely than the multitudes. These men have come to be known as the disciples, or the apostles. The teaching and preaching of Jesus convicted, challenged, or encouraged those who heard, while some were simply entertained and others were angered. Jesus performed many miracles of healing and restoration, as well as miracles designed to teach a lesson.

Jesus’ biography is intensely interesting. The Gospels of Matthew, Mark, Luke, and John provide rich details of His life and can be profitably studied. However, the primary reason for Jesus’ earthly life was to seek and save lost people. Jesus sought to save men and women through His teaching and preaching. Then He provided the way of salvation from sin and to eternal life by making the ultimate

sacrifice, the one that only He could make—death on a cross for all men.

His crucifixion on Calvary was not the end of His biography. His death was followed by His triumphant resurrection from the dead three days later. Thus He conquered death and the grave for all who would put their faith in Him.

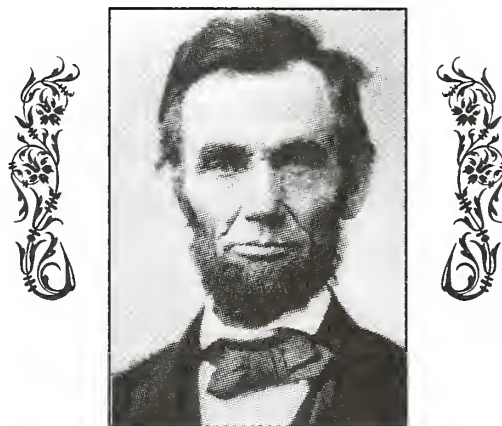
WHAT DO YOU THINK?

We have all sinned and deserve God's judgment. God, the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus, the Creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried, and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, you will be saved by His righteousness and spend eternity in heaven. ¹

YOUR PERSONAL RESPONSE:

*I have come that they may have life, and that they
may have it more abundantly.*

—JESUS CHRIST



ABRAHAM LINCOLN

PRESIDENT OF THE UNITED STATES

1809-1865

*But when thou makest a feast, call the poor, the maimed,
the lame, the blind: And thou shalt be blessed; for they cannot
recompense thee: for thou shalt be recompensed at the
resurrection of the just.*

—LUKE 14:13-14, KJV

Lincoln warned the South in his Inaugural Address: “In your hands, my dissatisfied fellow countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you.... You have no oath registered in Heaven to destroy the government, while I shall have the most solemn one to preserve, protect and defend it.”

Lincoln thought secession illegal, and was willing to use force to defend federal law and the Union. When Confederate batteries fired on Fort Sumter and forced its surrender, he called on the states for 75,000 volunteers. Four more slave states joined the Confederacy but four remained within the Union. The Civil War had begun.

The son of a Kentucky frontiersman, Lincoln had to struggle for a living and for learning. Five months before receiving his party's nomination for president, he sketched his life:

"I was born February 12, 1809, in Hardin County, Kentucky. My parents were both born in Virginia, of undistinguished families—second families, perhaps I should say. My mother, who died in my tenth year, was of a family of the name of Hanks.... My father ... removed from Kentucky to ... Indiana, in my eighth year.... It was a wild region, with many bears and other wild animals still in the woods. There I grew up.... Of course when I came of age I did not know much. Still somehow, I could read, write, and cipher ... but that was all."

Lincoln made extraordinary efforts to attain knowledge while working on a farm, splitting rails for fences, and keeping store at New Salem, Illinois. He was a captain in the Black Hawk War, spent eight years in the Illinois legislature, and rode the circuit of courts for many years. His law partner said of him, "His ambition was a little engine that knew no rest."

He married Mary Todd, and they had four boys, only one of whom lived to maturity.

In 1858 Lincoln ran against Stephen A. Douglas for senator. He lost the election, but in debating with Douglas he gained a national reputation that won him the Republican nomination for president in 1860.

As president, Lincoln built the Republican Party into a strong national organization. Further, he rallied most of the northern Democrats to the Union cause. On January 1, 1863, he issued the Emancipation Proclamation that declared forever free those slaves within the Confederacy.

Lincoln never let the world forget that the Civil War involved an even larger issue. This he stated most movingly in dedicating the military cemetery at Gettysburg: “that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.”

Lincoln won re-election in 1864, as Union military triumphs heralded an end to the war. In his planning for peace, the president was flexible and generous, encouraging Southerners to lay down their arms and join speedily in reunion.

The spirit that guided him was clearly that of his Second Inaugural Address, now inscribed on one wall of the Lincoln Memorial in Washington, D.C.: “With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation’s wounds.... “

On Good Friday, April 14, 1865, Lincoln was assassinated at Ford’s Theatre in Washington by John Wilkes Booth, an actor, who somehow thought his action would help the South. The opposite was the result, for with Lincoln’s death, the possibility of peace with magnanimity died.²

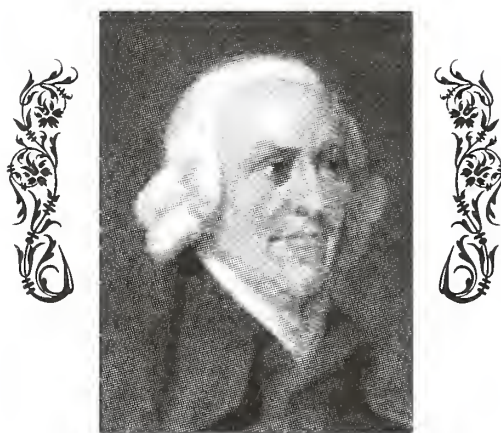
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

—ABRAHAM LINCOLN



ADAM SMITH

ECONOMIST

1723-1790

*Just as the rich rule the poor, so the borrower is
servant to the lender.*

—PROVERBS 22:7, NLT

Adam Smith was born in Kirkcaldy, Fife, Scotland. The exact date of his birth is unknown; however, he was baptized on June 5, 1723. Smith was a Scottish philosopher who became famous for his book *The Wealth of Nations* (1776), which had a profound influence on modern economics and concepts of individual freedom.

In 1751, Smith was appointed professor of logic at Glasgow University, transferring in 1752 to the chair of moral philosophy. His lectures covered the field of

ethics, rhetoric, jurisprudence and political economy, or “policy and revenue.” In 1759 he published his *Theory of Moral Sentiments*, embodying some of his Glasgow lectures. This work was about those standards of ethical conduct that hold society together, with emphasis on the general harmony of human motives and activities under a beneficent Providence.

Smith moved to London in 1776, where he published *An Inquiry into the Nature and Causes of the Wealth of Nations*, which examined in detail the consequences of economic freedom. It covered such concepts as the role of self-interest, the division of labor, the function of markets, and the international implications of a laissez-faire economy. *Wealth of Nations* established economics as an autonomous subject and launched the economic doctrine of free enterprise.

Smith laid the intellectual framework that explained the free market and still holds true today. He is most often recognized for the expression “the invisible hand,” which he used to demonstrate how self-interest guides the most efficient use of resources in a nation’s economy, with public welfare coming as a by-product. To underscore his laissez-faire convictions, Smith argued that state and personal efforts to promote social good are ineffectual compared to unbridled market forces.

In 1778, he was appointed to a post of commissioner of customs in Edinburgh, Scotland. He died there on July 17, 1790. After his death it was discovered that Smith had devoted a considerable part of his income to numerous secret acts of charity.

Smith’s writings are both an inquiry into the science of economics and a policy guide for realizing the wealth of nations. Smith believed that economic development was best fostered in an environment of free competition that operated in accordance with universal “natural laws.” Because Smith’s was the most

systematic and comprehensive study of economics up until that time, his economic thinking became the basis for classical economics. And because more of his ideas have lasted than those of any other economist, some regard Adam Smith as the alpha and the omega of economic science.³

LIFE IMPACT REFLECTION

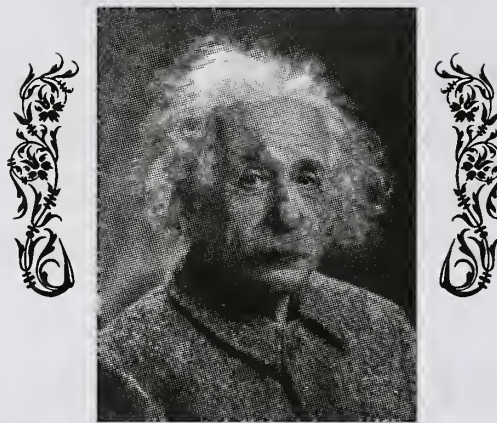
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*No society can surely be flourishing and happy, of which
the far greater part of the members are poor and miserable.*

—ADAM SMITH





ALBERT EINSTEIN

PHYSICIST

1879-1955

I, Wisdom, live together with good judgment. I know where to discover knowledge and discernment. I love all who love me.

Those who search will surely find me.

—PROVERBS 8:12, 17, NLT

Albert Einstein was born in Ulm, Germany, on March 14, 1879, and spent his youth in Munich, where his family owned a small shop that manufactured electric machinery. He did not talk until the age of 3, but even as a youth he showed a brilliant curiosity about nature and an ability to understand difficult mathematical concepts. At the age of 12 he taught himself Euclidean geometry.

Einstein hated the dull regimentation and unimaginative spirit of school in Munich. When repeated business failure led the family to leave Germany for Milan, Italy, Einstein, who was then 15 years old, used the opportunity to withdraw from the school.

He spent a year with his parents in Milan, and when it became clear that he would have to make his own way in the world, he finished secondary school in Arrau, Switzerland, and entered the Swiss National Polytechnic in Zürich. Einstein did not enjoy the methods of instruction there, either. He often cut classes and used the time to study physics on his own or play his beloved violin. He passed his examinations and graduated in 1900 by studying the notes of a classmate. His professors did not think highly of him and would not recommend him for a university position.

For two years Einstein worked as a tutor and substitute teacher. In 1902 he secured a position as an examiner in the Swiss patent office in Bern. In 1903 he married Mileva Marić, who had been his classmate at the Polytechnic. They had two sons but eventually divorced. Einstein later remarried.

In 1905 Einstein received his doctorate from the University of Zürich for a theoretical dissertation on the dimensions of molecules, and he also published three theoretical papers of central importance to the development of 20th-century physics: Brownian motion, photoelectric effect, and special theory of relativity.

People found Einstein's work too complex, but he steadily gained recognition. Einstein remained at the patent office for four years after his star began to rise within the world of physics. He then moved rapidly upward in the German-speaking academic world; his first academic appointment was in 1909 at the University of Zürich. In 1911 he moved to the German-speaking University at Prague, and in 1912 he returned to the Swiss National Polytechnic in Zürich. Finally, in 1913, he was appointed director of the Kaiser Wilhelm Institute for Physics in Berlin.

The full general theory of relativity was not published until 1916. In this theory the interactions of bodies, which heretofore had been ascribed to gravitational forces, are explained as the influence of bodies on the geometry of space-time.

On the basis of the general theory of relativity, Einstein accounted for the previously unexplained variations in the orbital motion of the planets and predicted the bending of starlight in the vicinity of a massive body such as the sun. The confirmation of this latter

phenomenon during an eclipse of the sun in 1919 became a media event, and Einstein's fame spread worldwide.

Between 1915 and 1930 the mainstream of physics was in developing a new conception of the fundamental character of matter, known as quantum theory. This theory contained the feature of wave-particle duality (light exhibits the properties of a particle, as well as of a wave) that Einstein had earlier urged as necessary, as well as the uncertainty principle, which states that precision in measuring processes is limited. Additionally, it contained a novel rejection, at a fundamental level, of the notion of strict causality. Einstein, however, would not accept such notions and remained a critic of these developments until the end of his life. "God," Einstein once said, "does not play dice with the world."

After 1919, Einstein became internationally renowned. He accrued honors and awards from various world scientific societies, including the Nobel Prize in Physics in 1921. His visit to any part of the world became a national event; photographers and reporters followed him everywhere. While regretting his loss of privacy, Einstein capitalized on his fame to further his own political and social views.

The two social movements that received his full support were pacifism and Zionism. During World War I he was one of a handful of German academics willing to publicly decry Germany's involvement in the war. After the war his continued public support of pacifist and Zionist goals made him the target of vicious attacks by anti-Semitic and right-wing elements in Germany. Even his scientific theories were publicly ridiculed, especially the theory of relativity.

When Hitler came to power, Einstein immediately decided to leave Germany for the United States. He took a position at the Institute for Advanced Study at Princeton, New Jersey. While continuing his efforts on behalf of world Zionism, Einstein renounced his former pacifist stand in the face of the awesome threat to humankind posed by the Nazi regime in Germany.

In 1939 Einstein collaborated with several other physicists in writing a letter to

President Franklin D. Roosevelt, pointing out the possibility of making an atomic bomb and the likelihood that the German government was embarking on such a course. The letter, which bore only Einstein's signature, helped lend urgency to efforts in the U.S. to build the atomic bomb, but Einstein himself played no role in the work and knew nothing about it at the time.

After the war, Einstein was active in the cause of international disarmament and world government. He continued his active support of Zionism but declined the offer made by leaders of the state of Israel to become president of that country. In the U.S. during the late 1940s and early 1950s he spoke out on the need for the nation's intellectuals to make any sacrifice necessary to preserve political freedom.

Einstein died in Princeton on April 18, 1955.⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

A person who never made a mistake never tried anything new.

—ALBERT EINSTEIN



ALEXANDRE DUMAS

NOVELIST

1802-1870

*Beloved, let us love one another: for love is of God;
and every one that loveth is born of God, and knoweth God.
He that loveth not knoweth not God; for God is love.*

—1 JOHN 4:7-8, KJV

When a mulatto officer from Napoleon's army retired to the small northeastern town of Villers-Cotterets, France, little did the natives know that their town was now destined to become the birthplace of the great Alexandre Dumas. On July 24, 1802, the forty-four year old officer learned that he had fathered a son. This son—Alexandre Dumas—would become one of the most prolific and loved writers of the 19th century. Alexandre Dumas excelled at both the dramatic genre and the romantic novel. His

works involve adventuresome plots, which depict the heroic triumph of human strength and endurance.

Dumas' plots were inspired by his father's wild adventures. As a young child, Dumas learned of the wartime triumphs and hardships his father had experienced. Unfortunately these adventures were hard on the father's aging body. He had suffered from poisoning, imprisonment, and many battles. All of this had taken its toll, and Dumas was only four years old when his father died.

From then on, Dumas led an isolated childhood. His protective mother could not part with her boy, even though his education was at stake. Thus, Alexandre did not attend college. Only when his mother's money ran out did she concede to the prospect of his voyage to the big city, Paris.

Once in Paris, Dumas tried to kindle relations with his father's old friends. This however proved to be anything but fruitful. Luckily, General Foy, who represented Dumas' town district in the Chamber of Deputies, was also friendly with the Duc D'Orleans. As a result of this connection Dumas obtained a clerkship with the Duc. Dumas possessed the fine penmanship necessary for the post. Dumas, however, already had higher goals in mind. He is reported to have commented to Foy, "General, I am going to live by my handwriting, but I promise you that I shall someday live by my pen." It did not take long for the spirited Dumas to start working towards this dream. Shortly thereafter, he was inspired to write a drama, *Henri III, et sa Cour*. This was performed in February 1829.

The explosion of Dumas' career as a romance novelist was controversial. Assistants and secretaries with whom he collaborated wrote in his style before he then reviewed what they had written. To their work he added his inventive touch, and the finished product was published under his name. Dumas was criticized and even brought to trial for this collaboration. Despite this, the public

loved his work. Dumas held his readers captive. Pieces of his narratives were published daily in journals. Each day the readers were left with the phrase, "To be continued..." They anxiously wondered what would happen next.

Dumas' economic success was hindered by a lavish wild lifestyle. He was always in financial trouble. He once left Paris to live in Brussels because his creditors allowed him no peace. Fortunately, Dumas was brought back to Paris once a friend had regulated his accounts.

In 1860, Dumas' whimsical nature brought him to Naples where the political insurgent Giuseppe Garibaldi had requested his presence. Here Dumas became involved with politics and also served as superintendent for an art museum. 1864 brought him back to Paris where he was watched over by his son. Alexandre Dumas died on his son's estate on December 5, 1870.

Dumas is best remembered for his historical novels such as *The Three Musketeers* and *The Count of Monte Cristo*. Here, history forms the backdrop to the fantastic fictional inventions of a wild mind. Dumas' output also contains romances such as the Valois romances and D'Artagnan. These works involve real historic characters and events to teach the French people their national history. Explanations of events are, however, a fabrication of Dumas' imagination.

Never ceasing creativity is the heart of Dumas' genius. His action filled dramas and novels capture the true essence of human spirit. Dumas' sense of adventure lives on through the pages of his works.⁵

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

All for one and one for all.

—ALEXANDER DUMAS



ALYNE DUMAS LEE

CONCERT SOPRANO, ARTIST IN RESIDENCE
1911-1970

*Sing for joy, O heavens! Rejoice, O earth! Burst into song,
O mountains! For the Lord has comforted his people and will
have compassion on them in their suffering.*

—ISAIAH 49:13, NLT

European audiences spoke of her concerts as events “that brought brotherhood through music”. Jamaicans hailed her as a concert soprano of unquestionable artistry. New York music critics wrote in their newspaper columns that her voice was singular in power and beauty—a voice that only comes along every 100 years. Once, while preparing for a concert in Chicago, a group of teenagers who were passing the venue stopped to listen as she rehearsed the numbers she would later perform. As an artist, she won numerous awards and appeared

on stages in the United States and abroad. But the place where she felt the most enjoyment was in the classroom at Oakwood University.

Alyne Dumas was born in Knoxville, Tennessee, and grew up there with her older brother and family. At the age of five she began her study of piano, an instrument she played skillfully and loved throughout her life. When she was nine years old she served as the organist at her church. As a teenager of 13 she received her first musical diploma. Later she obtained formal music education at the Detroit Institute of Musical Art and the Art Center Music School. She also studied with voice teachers and coaches in Europe.

As a young adult she moved to Chicago, Illinois, and married John Frank Lee. One of her personal disappointments was their inability to have children; but she would work around that by adopting two little girls—Angela and Susan.

Lee's concert debut in New York City was at Town Hall. Her voice was described as dramatic, creamy, evocative and delightfully rich; her tone beautiful, soaring, and floating, with audiences held spellbound during her appearances. The press compared her vocal characteristics to those of operatic great, Marion Anderson. Lee toured doing concert performances for several years, always returning to Chicago where she was known in the music community as a skilled artist and by the local Seventh-day Adventist churches as an excellent choir director and sought-after vocalist.

By the time she drastically reduced touring to care for her family, Lee had performed at the Metropolitan Opera House and Grant Park with the Chicago Symphony Orchestra; appeared with world renowned vocalists, Mahalia Jackson and Marion Anderson; and been directed by composer Henry Weber and conductor Leonard Bernstein. She also made guest appearances on radio and performed in the opera production of "Aida" in the lead role of Aida.

Lee thrilled audiences with her programs, which spanned a vast repertoire of music. She sang fluently in French, Italian, German, and English. But her skill was most evident in her vocal interpretation of Negro spirituals. Indeed, she was admired by audiences and musicians for her ability to convey the pathos and passion, fury and gentleness of her music by using just vocal inflection and *soul*.

In 1967, during the presidency of Dr. Frank Hale, Lee received a call to teach at Oakwood University in the Music Department and be an artist in residence at the institution. The opportunity to teach at Oakwood was one that she considered a privilege, so she and her two daughters moved to Huntsville, Alabama.

Life in Alabama was a huge change from Chicago—from the relatively liberal North to the segregated South. During the move Angela and Susan, who were young at the time, were exposed to the separate and very unequal facilities that were typical of the South in the 1960s. When confronted with water fountains marked “Coloreds” and “Whites Only”, the girls were confused. Their mother calmly told them to ignore the signs. She directed them to drink from the fountain that looked the cleanest and was a real water fountain, not just an open spigot. Of course, that was the one marked “Whites Only”.

Notwithstanding the social milieu, it was life at Oakwood that had drawn Lee to Huntsville. Oakwood was in a burgeoning phase of music education, and Lee was challenged by the excitement about music on the campus. She envisioned, along with the other exceptionally talented music faculty, the rich musical mecca that Oakwood would become. The music students she encountered and taught were outstanding, and many of them went on to make significant musical contributions when they finished studying at Oakwood.

Unfortunately, Lee would not have many years at Oakwood. On Alumni Homecoming Weekend in 1970, after just three years at Oakwood, she sustained a massive heart attack and died.

Alyne Dumas Lee's musical legacy and love for Oakwood University lives on, however, in her daughters. Angela Meriweather, is an accomplished soprano and musician. Susan Baker, is currently faculty at Oakwood and married to the 10th president of the University, Dr. Delbert Baker. As Mrs. Inez Booth, Lee's dear friend and Music Department colleague, has opined: Lee would be proud to see how that move to Huntsville turned out. ⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Always do your best. You will not be ashamed if you know that,
whatever happens, you did your best.*

—ALYNE DUMAS LEE



ANNA KNIGHT

MISSIONARY, ACTIVIST

1874-1970

*And be sure of this: I am with you always,
even to the end of the age.*

—MATTHEW 28:20, NLT

Anna Knight is one of the most influential individuals in the history of African-American Seventh-day Adventism.

Knight was born in Gitano, Mississippi, on March 4, 1874, to a mother who was a former slave and her White employer. Anna early developed an iron will and steel resolve that would characterize her life. Threatened many times with death, Knight was known to carry a revolver in her youth and to be an expert marksman.

Anna taught herself how to read and happened upon Adventism through mail-order literature. In order to purchase a Bible she picked cotton, and once it was in her possession she learned of the investigative judgment. She was baptized into the Seventh-day Adventist Church in Graysville, Tennessee, in 1893.

Knight obtained a nursing degree under the tutelage of Dr. John Harvey Kellogg at Battle Creek College. Kellogg arranged for Knight to be a representative at the Battle Creek General Conference in 1901, so impressed was he by her indomitable spirit and brilliant mind. While at the GC session Knight determined to go to India as a missionary and so set off for Calcutta in the same year, thus becoming the second Black Adventist sent by the church on foreign missions (the first was James Patterson, who left for Jamaica in 1892), the first Black Seventh-day Adventist woman, and the first Black to do missionary work in India.

When Knight returned from India she established a school and a church in her native Mississippi. Next Knight was appointed an administrator of a hospital for Blacks in Atlanta. Knight was a sensation in Atlanta and became famous in its thriving African-American community, lecturing and consulting.

In 1922 Anna Knight became the first president of the National Colored Teachers Association of Seventh-day Adventists. In Knight's nearly 50 years as leader of this association, she was instrumental in financing education for scores of students; starting dozens of schools; improving facilities at Oakwood College; serving as advisor to dozens of elementary and high schools in the South; keeping struggling schools solvent; and speaking at hundreds of conventions on pedagogy and school administration.

Knight was a fixture at Oakwood College for nearly a half a century, beloved and respected until her death in 1970. The Oakwood Elementary school is named in her honor.⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Remember who you are and why you are here.

—ANNA KNIGHT





ANWAR SADAT

PRESIDENT OF EGYPT

1918-1981

*Peace I leave with you, my peace I give unto you:
not as the world giveth, give I unto you. Let not your heart
be troubled, neither let it be afraid.*

—JOHN 14:27, KJV

Anwar Sadat was an Egyptian politician and president of Egypt from 1970 to 1981. During World War II he was imprisoned by the British for his efforts to obtain help from the Axis Powers in expelling occupying British forces. He participated in the 1952 coup which dethroned King Farouk I. In 1969, after holding many positions in the Egyptian government, he was chosen to be vice president by President Gamal Abdal Nasser. When Nasser died the following year, Sadat became President.

In 1973, Sadat, together with Syria, led Egypt into the Yom Kippur War with Israel, trying to reclaim parts of the Sinai Peninsula which had been conquered by Israel during the Six-Day War. While Israel eventually prevailed in this conflict, Sadat's initial victories managed to restore the Egyptian morale, laying the ground for a peace settlement several years later. For many years after Sadat was known as the "Hero of the Crossing."

On November 19, 1977, Sadat became the first Arab leader to officially visit Israel when he met with Israeli prime minister Menachem Begin and spoke before the Knesset in Jerusalem. He made the visit after receiving an invitation from Begin and he sought a permanent peace settlement. In 1978, this resulted in the Camp David Peace Agreement, for which Sadat and Begin received the Nobel Peace Prize. However, the action was extremely unpopular in the Arab World and especially among Muslim fundamentalist groups. Many believed that only a threat of force would make Israel negotiate over the West Bank and Gaza Strip, and the Camp David accords removed the possibility of Egypt, the major Arab military power, from providing such a threat.

In September of 1981, Sadat cracked down on Muslim organizations, including student groups and Coptic organizations, making nearly 1,600 arrests and earning worldwide condemnation for the extremity of his techniques. On October 6 of the same year, Sadat was assassinated during a parade by army members who were part of the Egyptian Islamic Jihad organization, who opposed his negotiations with Israel as well as his brutal use of force in the September crackdown. He was succeeded by the vice president, Hosni Mubarak.⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Peace is much more precious than a piece of land...
let there be no more wars.*

—ANWAR SADAT





ARTHUR ASHE

TENNIS LEGEND

1943-1993

*Learn to do good. Seek justice. Help the oppressed.
Defend the cause of orphans. Fight for the rights of widows.*

—ISAIAH 1:17, NLT

Arthur Ashe was born and raised in Richmond, Virginia. As a young boy Ashe was always very active in sports, including tennis, basketball, golf and baseball. However, his love for tennis outweighed all the other sports.

In 1963, Ashe not only received a tennis scholarship to UCLA, but was also selected to the U.S. Davis Cup team. In his career at UCLA, Ashe won the NCAA individual championship and helped his team win the NCAA championship. After graduating he won the U.S. Open in 1968 and Wimbledon in 1975 when

he unexpectedly defeated Jimmy Connors. Ashe also won three Grand Slams. Unfortunately, he was forced to retire in 1980 due to heart complications.

Ashe was a quiet but dedicated athlete whose belief in his convictions gave him the quiet strength to become a force for change. He traveled to South Africa not only to compete, but in 1985 he protested South Africa's policy of apartheid along with his friend Nelson Mandela. He was arrested for this act. Ashe also spoke on the floor of the United Nations on World AIDS Day on December 1, just months after publicly disclosing his HIV diagnosis in 1992. (In 1988 during a heart surgery, Ashe contracted HIV through a blood transfusion.) Ashe was also part of a group whose members were arrested while protesting the George Bush Administration's treatment of Haitian refugees.

Ashe did not just take political stands. He was a role model for African-American tennis players everywhere, male and female. He helped create inner-city tennis programs for youths in Newark, Detroit, Atlanta, Kansas City, and Indianapolis. After retirement, Ashe went on to do a variety of other things: writing for *Time* magazine and *The Washington Post*; commenting for HBO and ABC Sports; founding the National Junior Tennis League; and serving as captain of the U.S. Davis Cup team.

Ashe struggled with HIV for many years, yet was a vocal advocate for AIDS awareness, until his death in February of 1993 at the age of 49. Two months before his death, he founded the Arthur Ashe Institute for Urban Health, to help address issues of inadequate health care delivery.

Today, Ashe remains the only African-American to win the men's singles at Wimbledon, the U.S. Open and the Australian Open, and his name resides in the Tennis Hall of Fame, where he was inducted in 1985.⁹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Start where you are. Use what you have.

Do what you can.

—ARTHUR ASHE





AUGUSTINE

AUTHOR, THEOLOGIAN

354-430

*Instead, you must worship Christ as Lord of your life.
And if someone asks about your Christian hope,
always be ready to explain it.*

— 1 PETER 3:15, NLT

Accepted by most scholars to be the most important figure in the ancient Western church, St. Augustine was born in Tagaste, Numidia, North Africa. His mother was a Christian, but his father remained a pagan until late in life. At the age of 19, Augustine read Cicero's *Hortensius*, an experience that led him into the fascination with philosophical questions and methods that would remain with him throughout his life. After a few years as a

Manichean, he became attracted to the more skeptical positions of the academic philosophers. Although tempted in the direction of Christianity upon his arrival at Milan in 383, he turned first to Neoplatonism. During this time, Augustine fathered a child by a mistress. This period of exploration, including its youthful excesses (perhaps somewhat exaggerated), are recorded in Augustine's most widely read work, *Confessions*.

During his youth, Augustine had studied rhetoric at Carthage, a discipline that he used to gain employment teaching in Carthage and then in Rome and Milan, where he met Ambrose, who is credited with effecting Augustine's conversion and who baptized Augustine in 387. Returning to his homeland soon after his conversion, he was ordained a presbyter in 391, taking the position as bishop of Hippo in 396, a position which he held until his death.

Besides *Confessions*, Augustine's most celebrated work is his *De Civitate Dei* (The City of God), a study of the relationship between Christianity and secular society, which was inspired by the fall of Rome to the Visigoths in 410. Among his other works (many are polemical attacks on various heresies) are: *Against Faustus*, *The Manichean*; *On Baptism*; *Against the Donatists*; and many attacks on Pelagianism and Semi-Pelagianism. Other works include the treatises *On the Trinity*; *On Faith, Hope, and Love*; *On Christian Doctrine*; and some early dialogues.

St. Augustine stands as a powerful advocate for orthodoxy and of the episcopacy as the sole means for the dispensing of saving grace. In the light of later scholarship, Augustine can be seen to serve as a bridge between the ancient and medieval worlds. A review of his life and work, however, shows him as an active mind engaging the practical concerns of the churches he served.¹⁰

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Thou hast created us for Thyself, and our heart is
not quiet until it rests in Thee.*

—AUGUSTINE





BENAZIR BHUTTO

PRIME MINISTER OF PAKISTAN

1953-2007

*The LORD is the one who goes ahead of you;
He will be with you. He will not fail you or forsake you.
Do not fear or be dismayed.*

—DEUTERONOMY 31:8

Benazir Bhutto excelled at asserting her right to rule. In a male-dominated, Islamic society, she rose to become her slain father's political successor, twice getting elected as Prime Minister of Pakistan. She would also be exiled twice.

She was a child of privilege, and took the mantle of power from her father, Zulfikar Ali Bhutto, the fiery and magnetic founder of the Pakistan People's Party, who himself would become a martyr for democracy when he was executed

in 1979 by the military dictatorship of General Zia ul Haq. She inherited her bearing and physical presence from her mother, Nusrat Ispahan, from a distinguished Kurdish family from Iran. Educated at Radcliffe and Harvard, she would also study law at Oxford.

As a Muslim woman leader, Bhutto was almost an iconic figure in the West. Jailed and then exiled after her father's fall, Bhutto returned to Pakistan to campaign for office in 1986 after Zia's military government gave in to international pressure to slowly restore democracy. She was greeted by hundreds of thousands of frenzied supporters, who enveloped her motorcade and staged a daylong demonstration that was the largest display in memory of discontent with Zia's government. "Zia is a dog," chanted the demonstrators again and again. "We love Benazir."

Zia's death in a plane crash in August 1988 helped to catapult Bhutto and she became prime minister in December. However, as a ruler, she and her government got few favorable reviews in Pakistan. In November 1990, Nawaz Sharif, campaigning on an anti-corruption platform, became prime minister.

Bhutto returned to power in 1993, after Sharif was felled by his own corruption scandal. "This is my victory. It is a clear and decisive victory," she declared after a bitter name-calling campaign between herself and Sharif. But despite her claims, she did not have a working majority in parliament and had to wobble through her next few years in office as head of a fractious coalition, beholden to contentious blocs of power. At the same time, Pakistan owed huge amounts to the International Monetary Fund as part of servicing its enormous \$28.6 billion in foreign debts. Bhutto had raised taxes, which raised the level of discontent in the country. But even so, her government did not collect enough revenue. In an effort to appease the IMF, Bhutto gave up the finance portfolio she had held

since retaking the government. “The debt servicing is breaking our backs — debt that I didn’t incur,” she told *Time Magazine*. “But as prime minister, I have to pay it back.” Rumors soon spread that her government would be dismissed. “Rubbish,” she said. But that is exactly what happened. Soon, Nawaz Sharif was prime minister again.

Sharif himself would be overthrown in a coup by General Pervez Musharraf in 1999. Musharraf would become an indispensable ally of the U.S. after Sept. 11, 2001, when he became the guarantor of the stability of nuclear-armed Pakistan against the tide of Islamic radicalism.

And that is where Bhutto’s final chapter picks up — as the popularity of the Musharraf regime collapses and the world looks warily at the future of Pakistan and the threat of radicalism. In exile once again and with corruption charges against her, Bhutto struck a deal with Musharraf, who was under pressure to restore democracy. Washington smiled on it, and Bhutto, now anointed as the West’s favorite to restore democratic credibility to a moderate Pakistani government, returned to retake what she always believed was hers. Thousands showed up to welcome her. Sadly, more than 100 died when that welcome-back parade was attacked by suicide bombers. The last quarter of 2007 was filled with political maneuverings between herself, Musharraf and Nawaz Sharif, who had also returned from exile. After one more stint under house arrest while Musharraf imposed a brief emergency rule, Bhutto seemed set for another triumph at the polls.¹¹

But in the end, the violent cycle of Pakistani politics claimed another victim. Benazir Bhutto, Pakistan’s most known politician, was killed by assassins in a gun and bomb attack in the city of Rawalpindi as she left a political rally on December 27, 2007. Bhutto was 54 years old.

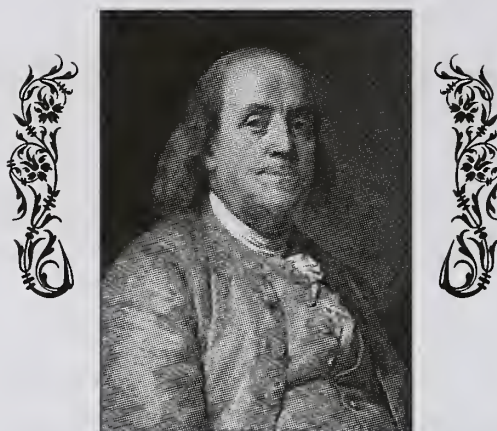
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

All our problems, all our disputes, all our disagreements can be resolved quickly to mutual satisfaction if we address the question.

—BENAZIR BHUTTO



BENJAMIN FRANKLIN

STATESMAN, INVENTOR

1706-1790

*Work with enthusiasm, as though you were working
for the Lord rather than for people.*

—EPHESIANS 6:7, NLT

Benjamin Franklin, born January 17, 1706, was the tenth son, and fifteenth child, of seventeen children in the Josiah Franklin family. Josiah was a soap and candlemaker who lived in Boston, Massachusetts, with his second wife, Abiah Folger. Although Franklin learned to read at an early age, he only attended grammar school for two years. By the time he was 10 years old, Franklin was working for his father. However, he did not enjoy the candlemaking profession, and two years later, Franklin was apprenticed to his brother James, a printer.

For five years, Franklin sought to master the printer's trade. During this time he also strove to improve his education. Franklin read numerous classics and perfected his writing style. One night, Franklin slipped a letter, signed "Silence Dogood" under the door of his brother's newspaper, the *New England Courant*. That letter and the next 13 written by Franklin were published anonymously. The essays were widely read and acclaimed for their satire.

After a quarrel with his brother in 1723, Franklin left Boston for Philadelphia, where he again worked in the printing industry. He established a friendship with the Pennsylvania governor, Sir William Keith, and at Keith's suggestion, Franklin decided to go into business for himself. Keith offered to arrange letters of credit and introduction for Franklin's trip to London to purchase equipment. Unfortunately, Keith proved unreliable, and Franklin arrived in London with no means. However, he quickly found employment in two of London's largest printing houses, and after two years, earned enough money to return to America.

Franklin returned to Philadelphia in 1726 and resumed his trade. By 1730, Franklin had his own business. That same year, he married Deborah Read, a woman he met before his trip to England. Together they had a son, who died at four years of age, and a daughter, who survived them both.

Franklin's business ventures included the purchase of the *Pennsylvania Gazette*, which, after his improvement, was considered one of the best colonial newspapers; *Poor Richard's Almanac*, written under the pseudonym Richard Saunders and published from 1732 to 1757; and the printing of Pennsylvania's paper currency. In 1731, Franklin founded what is considered the first public library. During the next several years, Franklin was instrumental in establishing the first fire department, a police force, and the Academy of Philadelphia, which became the University of Pennsylvania. Around 1744, Franklin invented

a stove which reduced excessive chimney smoke. The Franklin stove is still in use today.

In the 1740s, Franklin began experimenting with electricity, which led to the invention of the lightning rod. By 1748, Franklin had sold his printing business to devote himself to his scientific experiments. His famous electricity experiment, which included flying a kite during a lightning storm, took place in 1752.

In addition to his science projects, Franklin was elected to the Pennsylvania assembly and held the post for 14 years. In 1753, he was appointed deputy postmaster general. The following year, Franklin became a Pennsylvania delegate to the intercolonial congress, which met in Albany. His suggestion to unite the colonies as a defense against the French and natives was considered premature and rejected.

In 1757, Franklin was sent to England to petition the king for the right to levy taxes. He remained in England for the next five years as the representative of the American colonies. Franklin returned to England in 1764 as an agent of Pennsylvania to negotiate a new charter. He was able to secure the repeal of the Stamp Act, but Parliament continued to levy taxes on the colonies. In 1775, with war seemingly inevitable, Franklin returned to America. Shortly thereafter, he was made a member of the Second Continental Congress and helped draft the Declaration of Independence. Thomas Jefferson supposedly stated that the only reason Franklin didn't write the entire declaration was because he would include too many jokes.

In December 1776, Franklin, age 71, traveled to France to successfully negotiate a treaty of commerce and defensive alliance. He remained in France for nine years, working on trade treaties. Franklin became a hero to the French, and his

company was sought by diplomats and nobility. He was honored by Louis XVI, and his portrait was placed on everything from chamber pots to snuff boxes. Franklin returned to Philadelphia in 1785. Two years later, he became a member of the Constitutional Convention. Franklin was bedridden during the final year of his life and died on April 17, 1790. As one of his final public acts, he signed a petition to the U.S. Congress urging the abolition of slavery, just two months before his death. ¹²

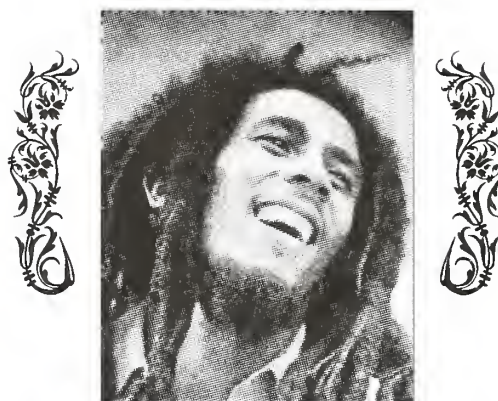
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Some people die at 25 and aren't buried until 75.

—BENJAMIN FRANKLIN



BOB MARLEY

MUSICIAN

1945-1981

For you have been called to live in freedom, my brothers and sisters. But don't use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love.

—GALATIANS 5:13, NLT

Robert Nesta Marley was born February 6, 1945, in Saint Anne, Jamaica and became one of Jamaica's best-known musicians. He was the lead singer, songwriter and guitarist for the ska, rocksteady and reggae bands: The Wailers (1964-1974) and Bob Marley & the Wailers (1974-1981). Even today, Marley remains the most popular reggae artists, and he is credited for helping spread Jamaican music to the worldwide audience.

Marley left his rural home for the slums of Kingston at age 14. When he was 17, Jimmy Cliff introduced him to Leslie Kong, who produced Marley's first single,

"Judge Not," and several other obscure songs. In 1963, with the guidance of Jamaican pop veteran Joe Higgs, Marley formed the Wailers, a vocal quintet, with Peter Tosh, Bunny Livingstone, Junior Braithwaite, and Beverly Kelso. Their first single for producer Coxsone Dodd, "Simmer Down," was one of the biggest Jamaican hits of 1964, and the Wailers remained on Dodd's Studio One and Coxsone labels for three years, achieving success with hits such as "Love and Affection."

When Braithwaite and Kelso left the group around 1965, the Wailers continued as a trio, with Marley, Tosh, and Livingstone trading leads. In spite of the popularity of singles like "Rude Boy," the artists received few or no royalties, and in 1966 they disbanded. Marley spent most of the following year working in a factory in Newark, Delaware (where his mother had moved in 1963). Upon his return to Jamaica, the Wailers reunited and recorded, with little success, for Dodd and other producers. During this period, the Wailers devoted themselves to the religious sect of Rastafari.

In 1969 they began their three-year association with Lee "Scratch" Perry, who directed them to play their own instruments and expanded their lineup to include Aston and Carlton Barrett, formerly the rhythm section of Perry's studio band, the Upsetters. Some of the records they made with Perry, like *Trenchtown Rock*, were locally very popular, but so precarious was the Jamaican record industry that the group seemed no closer than before to establishing steady careers. They formed an independent record company, Tuff Gong, in 1971, but the venture floundered when Livingstone was jailed and Marley got caught in a contract commitment to American pop singer Johnny Nash, who took him to Sweden to write a film score (and later had hits with two Marley compositions, "Guava Jelly" and "Stir It Up").

In 1972 Chris Blackwell—who had released "Judge Not" in England in 1963—signed the Wailers to Island Records and advanced them the money to re-

cord themselves in Jamaica. *Catch a Fire* was their first album marketed outside Jamaica, which featured several uncredited performances, such as guitarist Wayne Perkins playing lead on "Concrete Jungle" and "Stir It Up." Their recognition abroad was abetted by Eric Clapton's hit version of "I Shot the Sheriff," a song from their second Island album. They made their first overseas tour in 1973, but before the end of the year, Tosh and Livingstone (who later adopted the surname Wailer) left for solo careers.

Marley expanded the instrumental section of the group and brought in a female vocal trio, the I-Threes, which included his wife, Rita. Now called Bob Marley and the Wailers, they toured Europe, Africa, and the Americas, building especially strong followings in the U.K., Scandinavia, and Africa. They had U.K. Top 40 hits with "No Woman No Cry" (1975), "Exodus" (1977), "Waiting in Vain" (1977), and "Satisfy My Soul" (1978); and British Top 10 hits with "Jamming" (1977), "Punky Reggae Party" (1977), and "Is This Love" (1978).

In the U.S., only "Roots, Rock, Reggae" made the pop chart (#51 in 1976), while "Could You Be Loved" placed on the soul charts (#56 R&B, 1980), but the group attracted an ever larger audience: "Rastaman Vibration" went to #8 pop and "Exodus" hit #20. In Jamaica the Wailers reached unprecedented levels of popularity and influence, and Marley's pronouncements on public issues were accorded the attention usually reserved for political or religious leaders. In 1976 he was wounded in an assassination attempt.

A 1980 tour of the U.S. was canceled when Marley collapsed while jogging in New York's Central Park. It was discovered that he had developed brain, lung, and liver cancer. The disease killed him eight months later on May 11, 1981. The compilation album, *Legend*, released in 1984, three years after Marley's death, is the best-selling reggae album ever, going 10 times platinum in United States, with sales of more than 20 million copies.

In 1987 both Peter Tosh and longtime Marley drummer Carlton Barrett were murdered in Jamaica during separate incidents. Rita Marley continues to tour, record, and run the Tuff Gong studios and record company.

Marley was a pioneer not only because he single-handedly brought reggae to the world, but because his passionate, socially observant music has become a yardstick against which all reggae will forever be measured.¹³

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Emancipate yourselves from mental slavery,
none but ourselves can free our minds!*

—BOB MARLEY



BOBBY FISCHER

CHESS CHAMPION

1943-2008

Choose a good reputation over great riches; being held in high esteem is better than silver or gold.

—PROVERBS 22:1, NLT

Bobby Fischer was born in Chicago, Illinois, on March 9, 1943. His father was a physicist and his mother, Regina Fischer, worked as a teacher and a nurse. His parents divorced when he was two years old, and he moved to Brooklyn, New York, with his mother and older sister in 1948. Fischer began playing chess at age six, when his sister bought a set. By age eight Fischer was competing and receiving lessons at the Brooklyn Chess Club.

Fischer rose quickly through the junior ranks of chess players, and at age 13 he won the United States Junior Championship, the youngest player to date to

have taken the title. Competing against adults, Fischer won the United States Open Championship at age 14. He dropped out of Erasmus High School in Brooklyn at age 16 to concentrate on chess. By the next year he became a challenger for the world title and the youngest player ever to receive the title of international grand master. But Fischer was often uncooperative and badly behaved. He would cancel out of matches unexpectedly, and he held grudges that lasted for years. He withdrew from international competition for five years during the 1960s.

By 1970 Fischer had made a comeback and had built up enough tournament credits to take on the current world champion, a Russian by the name of Boris Spassky. In 1972 the arrangements were made for the match to be held at Reykjavik, Iceland, and chess fans were excited about this historic challenge. As the event drew near, though, Fischer continued to behave so oddly that many worried he might not show up for the match. Even after his last-minute arrival, Fischer complained constantly and insulted the country and its people. Still, Fischer beat Spassky and became world champion.

Fischer's life after that historic match was marked by a period of nearly twenty years during which few heard from him. He lost the world title after refusing to accept the challenge of Anatoly Karpov in 1975. In 1981 he was arrested because he looked like a bank robber the police were chasing. After spending a night in jail, Fischer wrote a rambling pamphlet titled *I Was Tortured in the Pasadena Jailhouse*.

Fischer also demonstrated many offbeat beliefs. For example, though his mother was Jewish, Fischer maintained strongly anti-semitic views. He also distrusted doctors, thought that the Russian government was out to kill him, and, according to an article in *Maclean's*, had his dental fillings replaced "because he

feared that Soviet agents might be able to transmit damaging rays into his brain through the metal in his teeth.”

In 1992 Fischer agreed to take on Spassky again for \$5 million in prize money. The match was planned for the town of Sveti Stefan, in a region of the Yugoslav republic near the former republic of Bosnia-Herzegovina, which had recently been at war. At that time U.S. President George H. W. Bush had imposed sanctions on Yugoslavia. This meant that by playing in the match Fischer would be breaking the law. At a press conference, Fischer spat on a letter from the U.S. Treasury Department that threatened him with fines and imprisonment if he played. The match, which ended in fifteen draws, showed that Fischer was still a skilled player. When the U.S. government brought charges against Fischer in December 1992, he chose to stay in Eastern Europe.

By the mid-1990s Fischer, the author of several chess books and the inventor of a chess timing clock, was living in Budapest, Hungary, with a 19 year old girlfriend, Hungarian chess star Zita Rajcsanyi. In 1999 he gave an interview to a Hungarian radio station in which he complained about Jews. In 2001 there were reports that Fischer was playing chess on the Internet under a different name. He subsequently lived abroad as a fugitive and was arrested in 2004 in Japan for traveling on a revoked passport. Threatened with deportation to the United States, he was allowed to leave for Iceland after that nation granted him citizenship in 2005.

Fischer died in 2008.¹⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

You can only get good at chess if you love the game.

—BOBBY FISCHER



BOOKER T. WASHINGTON

EDUCATOR

1856-1915

*Cling to your faith in Christ, and keep your conscience clear.
For some people have deliberately violated their consciences;
as a result, their faith has been shipwrecked.*

—1 TIMOTHY 1:19, NLT

Booker Taliaferro Washington was an American educator, orator, author and the dominant leader of the African-American community nationwide from the 1890s to his death.

As he recalled in his autobiography, *Up From Slavery*, he was born in 1856 on the Burroughs tobacco farm which, despite its small size, was always referred to as a “plantation.” His mother was a cook, his father a White man from a nearby

farm. "The early years of my life, which were spent in the little cabin," he wrote, "were not very different from those of other slaves."

He went to school in Franklin County—not as a student, but to carry books for one of James Burroughs's daughters. It was illegal to educate slaves. "I had the feeling that to get into a schoolhouse and study would be about the same as getting into paradise," he wrote. In April 1865 the Emancipation Proclamation was read to joyful slaves in front of the Burroughs home.

Booker's family soon left to join his stepfather in Malden, West Virginia. The young boy took a job in a salt mine that began at 4:00 a.m. so he could attend school later in the day. Within a few years, Booker was taken in as a houseboy by a wealthy townswoman who further encouraged his desire to learn. At age 16, he walked much of the 500 miles back to Virginia to enroll in a new school for Black students: Hampton University. He knew that even poor students could get an education if they paid their way by working. The head teacher was suspicious of Washington's country ways and ragged clothes. She admitted him only after he had cleaned a room to her satisfaction. In one respect he had come full circle—back to earning his living by doing menial tasks. Yet his entrance to Hampton led him away from a life of forced labor for good; several years later he would be a member of the Hampton University faculty.

Later, Washington became the founder and principal of Tuskegee Institute, originally a teachers' college for Blacks, in Alabama. Tuskegee was Washington's base of operations and provided him with a platform to articulate views on education, race and self-reliance. His "Atlanta Compromise" of 1895 appealed to middle class Whites across the South, asking them to give Blacks a chance to work and develop separately, while implicitly promising not to demand the vote.

White leaders in the North, from politicians to industrialists, from philanthropists to Churchman, enthusiastically endorsed Washington's program, along with most middle class Blacks. A more militant northern group, led by W.E.B. DuBois, rejected Washington's self-help philosophy and demanded a political solution to the race problem. The critics were marginalized until the Civil Rights Movement of the 1960s, at which point more radical Black leaders rejected Washington's views and demanded federal civil rights laws. By this time, Washington had become recognized as the nation's foremost Black educator.

Washington often invoked his own past to illustrate his belief in the dignity of work. "There was no period of my life that was devoted to play," Washington once wrote. "From the time that I can remember anything, almost everyday of my life has been occupied in some kind of labor." This concept of self-reliance born of hard work was the cornerstone of Washington's social philosophy.

As one of the most influential Black men of his time, Washington was not without his critics. Many charged that his conservative approach undermined the quest for racial equality. "In all things purely social we can be as separate as the fingers," he proposed to a biracial audience in his 1895 Atlanta Compromise address, "yet one as the hand in all things essential to mutual progress." In part, his methods arose in response to his need for support from powerful Whites, some of them former slave owners. It is now known, however, that Washington secretly funded antisegregationist activities. He never wavered in his belief in freedom: "From some things that I have said one may get the idea that some of the slaves did not want freedom. This is not true. I have never seen one who did not want to be free, or one who would return to slavery."

Toward the last years of his life, Washington had moved away from many of his accommodationist policies. Speaking out with a new frankness, Washington

attacked racism. In 1915 he joined ranks with former critics to protest the stereotypical portrayal of Blacks in a new movie, *Birth of a Nation*. Several months later he died at age 59. A man who overcame near-impossible odds himself, Booker T. Washington is best remembered for helping Black Americans rise up from the economic slavery that held them down long after they were legally free citizens.¹⁵

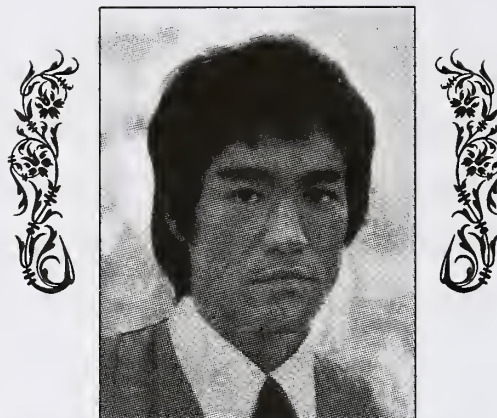
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I shall allow no man to belittle my soul by
making me hate him.*

—BOOKER T. WASHINGTON



BRUCE LEE

MARTIAL ARTIST, ACTOR

1940-1973

*Cast not away therefore your boldness, which hath
great recompense of reward.*

—HEBREWS 10:35, ASB

Bruce Lee's father, a Hong Kong opera singer, moved with his wife and three children to the United States in 1939; his fourth child, a son, was born while he was on tour in San Francisco. Lee's mother called him "Bruce," which means "strong one" in Gaelic. Young Bruce appeared in his first film at the age of three months, when he served as the stand-in for an American baby in *Golden Gate Girl*.

In 1941, the Lees moved back to Hong Kong, then occupied by the Japanese. Apparently a natural in front of the camera, Bruce Lee appeared in roughly 20

films as a child actor, beginning in 1946. He also studied dance, once winning a cha-cha competition. As a teenager, he became a member of a Hong Kong street gang, and in 1953 began studying kung fu to sharpen his fighting skills. In 1959, after Lee got into trouble with the police for fighting, his mother sent him back to the U.S. to live with family friends outside Seattle, Washington.

Lee finished high school in Edison, Washington, and subsequently enrolled as a philosophy major at the University of Washington. He also got a job teaching the Wing Chun style of martial arts that he had learned in Hong Kong to his fellow students and others. Through his teaching, Lee met Linda Emery, whom he married in 1964. By that time, Lee had opened his own martial arts school in Seattle. He and Linda soon moved to California, where Lee opened two more schools in Los Angeles and Oakland. At his schools, Lee taught mostly a style he called Jeet Kune Do.

Lee gained a measure of celebrity with his role in the television series *The Green Hornet*, which aired from 1966 to 1967. In the show, which was based on a 1930s radio program, the small, wiry Lee displayed his acrobatic and theatrical fighting style as the Hornet's loyal sidekick, Kato. He went on to make guest appearances in such TV shows as *Ironside* and *Longstreet*, while his most notable role came in the 1969 film *Marlowe*, starring James Garner. Confronted with the dearth of meaty roles and the prevalence of stereotypes regarding actors of Asian heritage, Lee left Los Angeles for Hong Kong in 1971, with his wife and two children (Brandon, born in 1965, and Shannon, born in 1967).

Back in the city where he had grown up, Lee signed a two-film contract. *Fists of Fury* (its U.S. title) was released in late 1971, featuring Lee as a vengeful fighter chasing the villains who had killed his kung-fu master. Combining his smooth Jeet Kune Do athleticism with the high-energy theatrics of his performance in

The Green Hornet, Lee was the charismatic center of the film, which set new box office records in Hong Kong. Those records were broken by Lee's next film, *The Chinese Connection* (1972), which, like *Fists of Fury*, received poor reviews from critics when they were released in the U.S.

By the end of 1972, Lee was a major movie star in Asia. He had founded his own production company, Concord Pictures, and had released his first directorial feature, *Way of the Dragon*. Though he had not yet gained stardom in America, he was poised on the brink with his second directorial feature and first major Hollywood project, *Enter the Dragon*.

On July 20, 1973, just one month before the premiere of *Enter the Dragon*, Bruce Lee died in Hong Kong at the age of 32. The official cause of his sudden and utterly unexpected death was a brain edema, found in an autopsy to have been caused by a strange reaction to a prescription painkiller he was reportedly taking for a back injury. Controversy surrounded Lee's death from the beginning, as some claimed he had been murdered. He was also widely believed to have been cursed, a conclusion driven by Lee's obsession with his own early death. The tragedy of the so-called curse was compounded in 1993, when Brandon Lee was killed under similarly mysterious circumstances during the filming of *The Crow*. The 28-year-old actor was fatally shot with a gun that supposedly contained blanks but somehow had a live round lodged within its barrel.

With the posthumous release of *Enter the Dragon*, Lee's status as a film icon was confirmed. The film went on to gross a total of over \$200 million, and Lee's legacy created a whole new breed of action hero—a mold filled with varying degrees of success by such actors as Chuck Norris, Jean-Claude Van Damme, Steven Seagal, and Jackie Chan.¹⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I fear not the man who has practiced 10,000 kicks once, but I fear
the man who has practiced one kick 10,000 times.*

—BRUCE LEE



CÉSAR CHÁVEZ

ACTIVIST

1927-1993

And we can be sure that we know him if we obey his commandments. If someone claims, “I know God,” but doesn’t obey God’s commandments, that person is a liar and is not living in the truth.

—1 JOHN 2:3, 4, NLT

Cesar Estrada Chavez was born March 31, 1927, near Yuma, Arizona. Chavez was named after his grandfather, who escaped from slavery on a Mexican ranch and arrived in Arizona during the 1880s. Chavez’ grandparents homesteaded more than one hundred acres in the Gila Valley and raised 14 children. Chavez’ father, Librado, started his family in 1924 when he married

Juana Estrada. Cesar was the second of their six children. Librado worked on the family ranch and owned a store in the Gila Valley. The family lived in an apartment above the store.

In the 1930s, Chavez' father lost his business because of the Great Depression, and the family moved back to the ranch. However in 1937, a severe drought forced the family to give up the ranch. The next year, Chavez and his family packed their belongings and headed to California in search of work. In California, the Chavez family became part of the migrant community, traveling from farm to farm to pick fruit and vegetables during the harvest. They lived in numerous migrant camps and often were forced to sleep in their car. Chavez sporadically attended more than 30 elementary schools, often encountering cruel discrimination.

Once Chavez completed the eighth grade, he quit school and worked full-time in the vineyards. His family was able to rent a small cottage in San Jose and make it their home. Then in 1944, Chavez joined the Navy and served in World War II.

After completing his duty two years later, Chavez returned to California. He married Helen Fabela in 1948, and they moved into a one-room shack in Delano. Chavez again worked in the fields. But now, instead of just working in an oppressive system, he began to fight for change. That same year, Chavez took part in his first strike in protest of low wages and poor working conditions. However, within several days the workers were forced back to the fields.

In 1952, Chavez met Fred Ross, who was part of a group called the Community Service Organization (CSO) formed by Saul Alinsky. Chavez became part of the organization and began urging Mexican-Americans to register and vote. Chavez traveled throughout California and made speeches in support of workers' rights. He became general director of CSO in 1958.

Four years later Chavez left CSO to form his own organization, which he called the National Farm Workers Association (NFWA). The name was later changed to the United Farm Workers (UFW). In 1965 Chavez and the NFWA led a strike of California grape-pickers to demand higher wages. In addition to the strike, they encouraged all Americans to boycott table grapes as a show of support. The strike lasted five years and attracted national attention. When the U.S. Senate Subcommittee looked into the situation, Robert Kennedy gave Chavez his full support.

In 1968, Chavez began a fast to call attention to the migrant workers' cause. Although his dramatic act did little to solve the immediate problems, it increased public awareness of the problem. In the late 1960s, the Teamsters Union attempted to take power from the UFW. After many battles, an agreement was finally reached in 1977. It gave the UFW sole right to organize field workers.

In the early 1970s, the UFW organized strikes and boycotts to get higher wages from grape and lettuce growers. During the 1980s, Chavez led a boycott to protest the use of toxic pesticides on grapes. He again fasted to draw public attention. These strikes and boycotts generally ended with the signing of bargaining agreements.

Cesar Chavez died on April 23, 1993.¹⁷

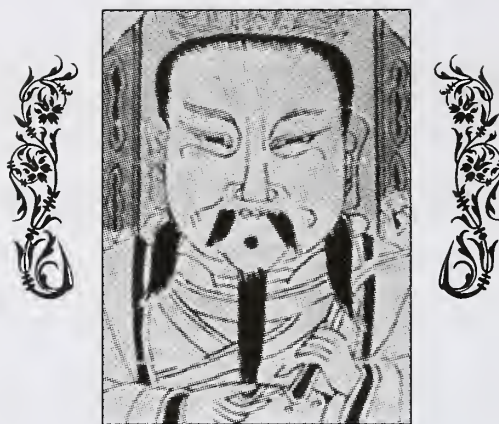
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*There's no turning back. We will win. We are winning because
ours is a revolution of mind and heart.*

—CAESAR CHAVEZ



CAI LUN

INVENTOR

C.A. 50 CE-121 CE

And you will know the truth, and the truth will set you free.

—JOHN 8:32, NLT

Cai Lun was a Chinese eunuch who greatly reformed the art of papermaking. He was born in Guiyang (Hunan Province of Central China) during the Eastern Han Dynasty (25-220), and became a paperwork secretary; he was also assigned to the Shang Fang (imperial family's hand workshop) of Emperor Hedi.

At that time, although the technology of papermaking had already been invented, paper was used primarily among common people. While most of the literati did not favor the paper, Cai saw the prospect of paper, which could substitute for silk. So Cai began to reform the papermaking technology

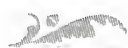
For papermaking, Cai earnestly summarized predecessors' experiences and improved the technology. Cai first used bark to make paper, which largely enhanced paper's output, because the dark material is richer than hemp. Cai's paper (known as Cai Lun paper) was light and thin, strong and inexpensive, and could be mass-produced.

Cai's contribution is considered one of the most important inventions in history, since it enabled China to develop its civilization much faster than with earlier writing materials (primarily bamboo), and it did the same with Europe when it was introduced in the twelfth or thirteenth century.¹⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

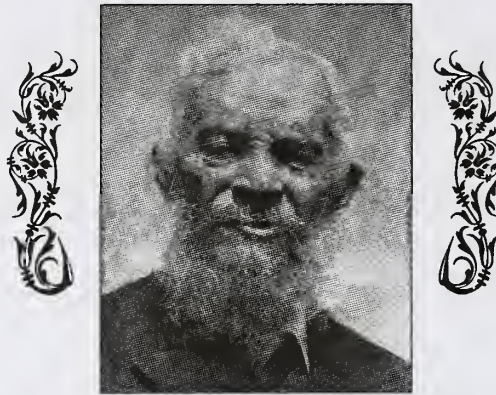
What is a life principle that I can take away after reading this biography?



*Lun initiated the idea of making paper from the bark of trees,
remnants of hemp, rags of cloth, and fishing nets.*

—CAI LUN BIOGRAPHER





CHARLES M. KINNY

MINISTER, EVANGELIST

1855-1951

*Verily, verily, I say unto you, He that believeth
on me hath everlasting life.*

—JOHN 6:47, KJV

The preeminent figure among Black Adventists in the early 1880s was Charles M. Kinny. Most of what Adventists learned about the progress of the church among Blacks during these years they learned from Kinny's regular articles in the *Review and Herald*.

Church leaders looked to Kinny to develop the best methods of evangelizing Black Americans with the Advent message. When Kinny wrote to D. T. Jones, the General Conference secretary, asking whether he should concentrate on

preaching, Bible readings, or colporteur work, Elder Jones gave him a free hand to experiment and determine for himself what the best methods would be. "Your success or failure," he wrote, "will largely shape the policy of the General Conference in planning for the work among the Colored people in the future."

Charles M. Kinny was born a slave in Richmond, Virginia, in 1855. He was 10 years old at the end of the Civil War, and as a young man he worked his way west to the rough and ready town of Reno, Nevada. It was there, in 1878, that he attended a series of evangelistic lectures by J. N. Loughborough. During these lectures Ellen G. White visited Reno, and on July 30th she preached to Loughborough's crowd of 400. Kinny never forgot that sermon. He accepted the Seventh-day Adventist message and was baptized in September, 1878. One of the seven charter members of the Reno church, he was elected church clerk and secretary of the Nevada Tract and Missionary Society.

We have no clues as to how Kinny had been educated up to this time, but it is surprising that a young man of 23 would immediately be thrust into such a responsible position. The choice proved a good one. Kinny was a meticulous record keeper and statistician. He was a clear writer and a zealous advocate of his newfound faith.

So promising was Kinny's work that local church members in Reno, together with the California Conference, sent him to Healdsburg College (now Pacific Union College) in California from 1883 to 1885 for further education. Mrs. White was living in Healdsburg at this time, and Kinny must often have heard her speak during his college years.

In 1885 the California Conference sent Kinny to Topeka, Kansas, to begin work among the Black people there. He started on the first of June, and by mid October had canvassed a third of the town with Adventist books and tracts.

In 1889 Kinny was working among the Black believers in St. Louis, Missouri. The church in St. Louis had been organized two years earlier and by 1889 numbered more than 50. Many, if not the majority, of the members were White, but there was a growing interest among Blacks, especially after Kinny's arrival.

It was here, in St. Louis, that Kinny apparently made his first contact with race prejudice in the Adventist Church. He wrote nothing about his experience in St. Louis for the Review, and his letters for 1889 have been lost, but we do have the letters written to him by D. T. Jones, General Conference secretary at that time. In Jones's letters we have fairly good evidence that Kinny was strongly protesting the prejudice he faced in St. Louis. Jones did what he could to encourage his colleague. Kinny's encounter with race prejudice in the St. Louis church is particularly interesting because Ellen White visited the city shortly after he left, and she, too, observed the problem. In 1891, in her appeal to the General Conference Committee for a more aggressive work among Black people, she recalled her experience in St. Louis to point out racism in the Adventist denomination.

In the spring of 1889 arrangements were made for Kinny to go to Louisville, Kentucky, to take up the work begun there by A. Barry, a former Baptist minister. Calls for Black workers were increasing by now, but Barry had been sent to Canada, leaving Kinny as virtually the only Black Adventist minister in the United States.

Kinny's Louisville work represents his coming of age as a pastor-evangelist. On October 5, 1889, he was ordained the first Black Seventh-day Adventist minister. On February 16, 1890, the Louisville Seventh-day Adventist Church was organized, the second Black Seventh-day Adventist church in the world. In August of that year Kinny went to work with the first Black Seventh-day Adventist

church, at Edgefield Junction, Tennessee. This church had been organized seven years earlier in 1883.

From Kinny's letters during this time emerges a picture of a lonely but dedicated pastor, moving from place to place in Kentucky and Tennessee, encouraging a family here, preaching in a courthouse there, debating with a Methodist minister somewhere else. Kinny labored directly under the General Conference and sent a weekly letter to the General Conference secretary, reporting his movements and work.

Charles Kinny was invited to attend the 1891 General Conference session in Battle Creek, Michigan. It was at this session that Ellen G. White delivered her famous address "Our Duty to the Colored People." Kinny also delivered a talk at that conference, outlining steps he thought necessary to bring success to the work among Black people.

The response on the part of the White church at first was slow, but Kinny's work seemed to blossom after the 1891 General Conference session. On June 13, 1891, he organized the third Black Seventh-day Adventist church, in Bowling Green, Kentucky. A year later, after nine months of work in New Orleans, he organized the fourth Black church there. Two years later, on September 15 and 16, 1894, he organized the fifth church among Black Seventh-day Adventists, in Nashville, Tennessee.

At the 1891 General Conference session Kinny had asked that a dedicated White minister be sent to the South to labor among Blacks full-time. By 1894, this request was granted. As the Nashville church was being organized by Kinny, a riverboat loaded with White Adventists was heading down the Mississippi for Vicksburg. Edson White, son of Ellen and James White, was the captain, and for the next half dozen years White would come to be spokesman for the work

among Black people, doing exactly what Kinny had suggested, giving his whole time to them, building up the various branches, developing native talents, educating them, and getting them into the work.

Meanwhile, Kinny was not inactive. He continued in the ministry until 1911, when, because of his wife's illness, he retired. Kinny, always looking out for Black Adventist interests, was known to be the pioneer of the Black (Regional) conference concept. He lived to the age of 96, dying August 3, 1951, at the Riverside Sanitarium in Nashville, Tennessee.

Perhaps there were other Black ministers who, in better times, made more converts than Charles M. Kinny, but no one faced the lonely task he faced, and no one pioneered the work as he did. He can unquestionably be honored today as the founder of Black Adventism.¹⁹

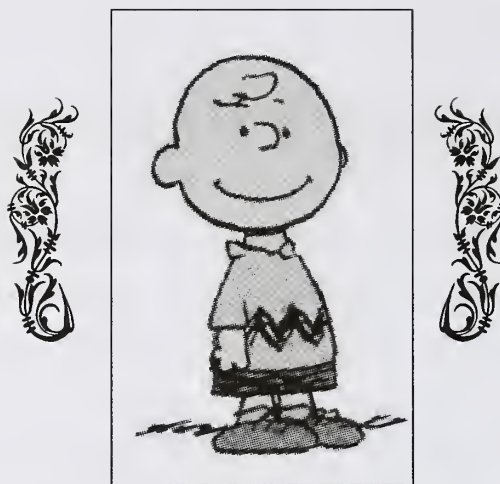
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I do not feel discouraged.

—CHARLES M. KINNY



CHARLIE BROWN

CARTOON CHARACTER

1947-2000

*To everything there is a season... A time to weep,
and a time to laugh.*

—ECCLESIASTES 3:1, 4, NKJV

Charlie Brown is the beloved cartoon character featured in the comic strip *Peanuts*. The comic strip debuted in 1950 and ran for 50 years.

Charlie appealed to audiences, in large part, because of his angst-ridden approach to life. He was a lovable loser—always dreaming of hitting the game-winning home run, but usually striking out at bat. His expression “Good grief!” made its way into popular culture and lingo. But there were other idiosyncrasies that made Brown famous, too—such as his unrequited love for an unseen red-haired girl; his philosophical conversations with the blanket-toting

Linus; and the way Charlie kept falling for Lucy's encouragement to kick a football when we all knew she would move the ball and chalk up another failed attempt for the hapless Brown.

Charlie Brown's family and friends were a large part of the appeal and ambience of the comic strip. Sally was Charlie's younger sister and their father was a barber. Snoopy, also a pop icon, was Brown's beagle who had some real mental health issues. Schroeder was always featured playing his piano, while Lucy was typically self-centered and rarely helped Charlie, even when it was within her power to do so. Devotees of the strip also know that no adult was ever pictured in the comic.

Besides being a newspaper comic strip, the entire *Peanuts* gang had other venues. There were television specials, movies and a couple of off-Broadway musicals featuring the lovable characters. Books were written with Charlie and friends as main characters. The toy industry produces plastic and fabric representations of Charlie, family, and friends which are annual best-sellers. In 1960 Hallmark introduced greeting cards with *Peanuts* characters and quips.

All of these venues have combined to make Charlie Brown and *Peanuts* the most widely read comic strip in the world, with an audience of 355 million in 75 countries. The strip has been translated into 21 languages and run in 2,600 newspapers.

The brain and artist behind Charlie Brown is his creator, Charles Schulz, who was born November 26, 1922 in Minneapolis. He always had a love for drawing, and at the age of 15 had his first drawing (of his dog) accepted for publication. In 1950 Schulz produced a strip that began production under the name *Peanuts*. Schulz did not like the name, but when popularity followed its

release, he did not object to the name he had originally disliked. Schulz was an acknowledged workaholic and perfectionist.

Schulz died on February 12, 2000, after battling colon cancer. He was 77 years old.

The date of Schulz's death and Charlie Brown's are nearly the same—the final original panel appeared on February 13, 2000, the day after Schulz died in California. Since that date all *Peanuts* comic strips have been reruns.²⁰

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Sometimes I lie awake at night, and I ask, "Where have I gone wrong?" Then a voice says to me, "This is going to take more than one night."

—CHARLIE BROWN



CHE GUEVARA

REVOLUTIONARY

1928-1967

*All deeds are right in the sight of the doer;
but the Lord weighs the heart.*

—PROVERBS 21:2, NRSV

Revolutionary leader Ernesto Guevara de la Serna was born on June 14, 1928, in Rosario, Argentina. After completing his medical studies at the University of Buenos Aires, Dr. Guevara became politically active first in his native Argentina and then in neighboring Bolivia and Guatemala. While in Guatemala in 1954 he witnessed the socialist government of President Jacobo Arbenz overthrown by an American backed military coup. Disgusted by what he saw, Guevara decided to join the Cuban revolutionary, Fidel Castro, in Mexico.

Guevara became part of Castro's efforts to overthrow the Batista government in Cuba. He served as a military advisor to Castro and led guerrilla troops known as the July 26 Movement in battles against Batista forces. When Castro took power in 1959, Guevara was placed in charge of La Cabaña Fortress Prison. It is estimated that between 156 and 550 people were executed on Guevara's extra-judicial orders during this time. He published a book called *Guerilla Warfare* and it quickly became the definitive work on that form of battle. The cult that was to surround Che Guevara for the rest of his life and death was beginning to build.

Later, Guevara became president of the Cuban National Bank and helped to shift the country's trade relations from the United States to the Soviet Union. Three years later, he was appointed minister of industry.

Then in 1965 Guevara dropped out of public life completely. He was last seen after his return to Cuba from a tour to China, Egypt, Algeria, Ghana, and Congo. In 1966, he began to try to incite the people of Bolivia to rebel against their government, but had little success. With only a small guerrilla force to support his efforts, Guevara was captured and killed in La Higuera by the Bolivian army on October 9, 1967, at the age of 39. Che Guevara's alleged last words to the firing squad were "Shoot, cowards, you are only going to kill a man."²¹

LIFE IMPACT REFLECTION

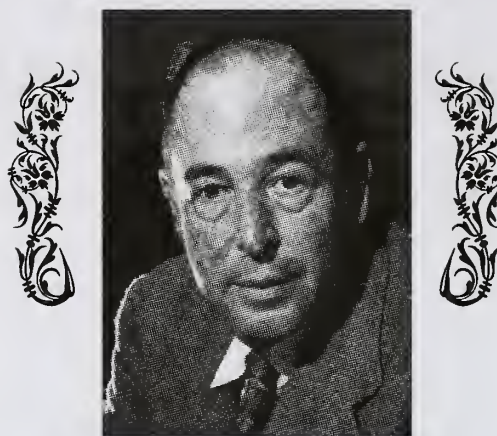
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I don't care if I fall as long as someone else picks up
my gun and keeps on shooting.*

—CHE GUEVARA





CLIVE S. LEWIS

AUTHOR

1898-1963

*We can rejoice, too, when we run into problems and trials,
for we know that they help us develop endurance.*

—ROMANS 5:3, NLT

C. S. Lewis, or Jack Lewis, as he preferred to be called, was born in Belfast, Ireland, on November 29, 1898. He was the second son of Albert Lewis, a lawyer, and Flora Hamilton Lewis. Lewis's early childhood was relatively happy and carefree. In those days Northern Ireland was not yet plagued by bitter civil strife, and the Lewises were comfortably well off. The family home, called Little Lea, was a large, gabled house with dark, narrow passages and an overgrown garden, which Warnie (Jack's older brother) and Jack played in and explored together. There was also a library that was crammed with books—two

of Jack's favorites were *Treasure Island*, by Robert Louis Stevenson and *The Secret Garden*, by Frances Hodgson Burnett.

This somewhat idyllic boyhood came to an end for Lewis when his mother became ill and died of cancer in 1908. Barely a month after her death the two boys were sent away from home to go to boarding school in England. Lewis hated the school, with its strict rules and hard, unsympathetic headmaster, and he missed Belfast terribly. Fortunately for him, the school closed in 1910, and he was able to return to Ireland.

After a year, however, he was sent back to England to study. This time, the experience proved to be mostly positive. As a teenager, Lewis learned to love poetry, especially the works of Virgil and Homer. He also developed an interest in modern languages, mastering French, German, and Italian.

In 1916 Lewis was accepted at University College, the oldest college at Oxford University. Oxford, along with Cambridge University, had been a leading center of learning since the Middle Ages. Soon after he entered the university, however, Lewis chose to volunteer for active duty in World War I, to serve in the British Army, then fighting in the muddy trenches of northern France.

Following the end of the war in 1918, Lewis returned to Oxford, where he took up his studies again with great enthusiasm. In 1925, after graduating with first-class honors in Greek and Latin Literature, Philosophy and Ancient History, and English Literature, Lewis was elected to an important teaching post in English at Magdalen College, Oxford. He remained at Oxford for 29 years before becoming a professor of medieval and renaissance literature at Magdalene College, Cambridge, in 1955.

In addition to his teaching duties at the university, Lewis began to publish books. His first major work, *The Pilgrim's Regress* (1933), was about his own

spiritual journey to the Christian faith. Other works followed that won him acclaim not only as a writer of books on religious subjects, but also as a writer of academic works and popular novels. *The Allegory of Love* (1936), which is still considered a masterpiece today, was a history of love literature from the early Middle Ages to Shakespeare's time; *Out of the Silent Planet* (1938) was the first of a trilogy of science fiction novels, the hero of which is loosely modeled on Lewis's friend J.R.R. Tolkien, author of the children's classic *The Hobbit*.

Initially when Lewis turned to writing children's books, his publisher and some of his friends tried to dissuade him; they thought it would hurt his reputation as writer of serious works. J.R.R. Tolkien, in particular criticized, Lewis's first Narnia book, *The Lion, the Witch and the Wardrobe*. He thought that there were too many elements that clashed—a Father Christmas and an evil witch, talking animals and children. Lewis didn't listen to any of them.

Following the publication of *The Lion, the Witch and the Wardrobe* in 1950, Lewis quickly wrote six more Narnia books, publishing the final one, *The Last Battle*, in 1956. Although they were not well received at first by critics and reviewers, the books gained in popularity through word of mouth. The Narnia books have since sold more than 100 million copies and are among the most beloved books of classic children's literature.

After finishing the Narnia series, Lewis continued to write on autobiographical and religious subjects, but less prolifically. Mainly he was preoccupied with the health crises of his wife, Joy Gresham, whom he married in 1956 and who died of cancer in 1960.

After her death, Lewis's own health deteriorated, and in the summer of 1963 he resigned his post at Cambridge. His death, which occurred on November 22, 1963—the same day President Kennedy was assassinated—was only quietly

noted. He is remembered, however, by readers the world over, whom he has delighted and inspired for generations.²²

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*There are two kinds of people: those who say to God,
"Thy will be done," and those to whom God says,
"All right, then, have it your way."*

—C.S. LEWIS



CORETTA SCOTT KING

ACTIVIST

1927-2006

Two people are better off than one, for they can help each other succeed. Likewise, two people lying close together can keep each other warm. But how can one be warm alone? A person standing alone can be attacked and defeated, but two can stand back-to-back and conquer. Three are even better, for a triple-braided cord is not easily broken.

—ECCLESIASTES 4:9, 11-12, NLT

Coretta Scott was born in Heiberger, Alabama, and raised on the farm of her parents Bernice McMurry Scott, and Obadiah Scott, in Perry County, Alabama. She was exposed at an early age to the injustices of life in a segregated society. She walked five miles a day to attend the one-room Crossroad

School in Marion, Alabama, while the White students rode buses to an all-White school closer by. Young Coretta excelled at her studies, particularly music, and was valedictorian of her graduating class at Lincoln High School. She graduated in 1945 and received a scholarship to Antioch College in Yellow Springs, Ohio.

As an undergraduate, she took an active interest in the nascent civil rights movement; she joined the Antioch chapter of the NAACP, and the college's Race Relations and Civil Liberties Committees. She graduated from Antioch with a B.A. in music and education and won a scholarship to study concert singing at New England Conservatory of Music in Boston.

In Boston she met a young theology student, Martin Luther King, Jr., and her life was changed forever. They were married on June 18, 1953, in a ceremony conducted by the groom's father, the Rev. Martin Luther King, Sr. Coretta completed her degree in voice and violin at the New England Conservatory and the young couple moved to Montgomery, Alabama, where Martin Luther King Jr. had accepted an appointment as pastor of the Dexter Avenue Baptist Church.

They were soon caught up in the dramatic events that triggered the modern civil rights movement. Dr. King's eloquent advocacy of nonviolent civil disobedience soon made him the most recognizable face of the civil rights movement, and he was called on to lead marches in city after city, with Mrs. King at his side, inspiring the citizens, Black and White, to defy the segregation laws. The visibility of Dr. King's leadership attracted fierce opposition from the supporters of institutionalized racism. In 1956, White supremacists bombed the King family home in Montgomery. Mrs. King and the couple's first child narrowly escaped death.

The Kings had four children in all: Yolanda Denise; Martin Luther, III; Dexter Scott; and Bernice Albertine. Although the demands of raising a family had

caused Mrs. King to retire from singing, she found another way to put her musical background to the service of the cause. She conceived and performed a series of critically acclaimed Freedom Concerts, combining poetry, narration and music to tell the story of the Civil Rights movement. Over the next few years, Mrs. King staged Freedom Concerts in some of America's most distinguished concert venues.

On April 4, 1968, Martin Luther King, Jr. was assassinated in Memphis, Tennessee. Channeling her grief, Mrs. King concentrated her energies on fulfilling her husband's work by building the *Martin Luther King, Jr. Center for Nonviolent Social Change* as a living memorial to her husband's life and dream.

Mrs. King also led the successful campaign to establish Dr. King's birthday, January 15, as a national holiday in the United States. By an Act of Congress, the first national observance of the holiday took place in 1986. Dr. King's birthday is now marked by annual celebrations in over 100 countries.

Until her death in 2006 at the age of 78, Coretta Scott King remained active in the causes of racial and economic justice, AIDS education and curbing gun violence. Today she remains an inspirational figure to men and women around the world. ²³

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Freedom and justice cannot be parceled out in pieces to suit political convenience. I don't believe you can stand for freedom for one group of people and deny it to others.

—CORETTA SCOTT KING



DAG HAMMARSKJÖLD

SECRETARY GENERAL OF THE UNITED NATIONS

1905-1961

Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

—PSALM 40:4, KJV

Dag Hammarskjöld, the son of Hjalmar Hammarskjöld, prime minister of Sweden, was born on July, 29, 1905. He studied at Uppsala University, where he earned a degree in the humanities. A talented linguist, he spoke several languages, including English, French and German. He obtained further degrees in economics and law, and in 1933 began teaching at the University of Stockholm.

Hammarskjöld worked on the Royal Commission on Unemployment. This was followed by the post of undersecretary in the Ministry of Finance

(1936-1945) where he ran the Swedish Price Control Board. After World War II Hammarskjold became head of the Risbank. While in this post he drafted the legislation that introduced the "welfare state" in Sweden. It was during this period that he was credited with being the first to use the term the "planned economy."

Although he was not a member of any political party, Hammarskjold joined the government and served in the foreign ministry. He favored international economic cooperation and played an important role in the development of the Council of Europe and the Organization of European Economic Cooperation. He was also involved in the implementation of the Marshall Plan. Notwithstanding, he strongly resisted pressure for Sweden to join the North Atlantic Treaty Organization (NATO).

In 1949 Hammarskjold represented Sweden as a delegate to the United Nations (UN) and in 1953 was elected secretary general of the organization. In this post he was involved in negotiating the release of American soldiers captured by the Chinese in the Korean War. Hammarskjold refused to submit to McCarthyism and rejected the idea put forward by John Foster Dulles that the Federal Bureau of Investigation should investigate the staff of the United Nations. He was also involved in what he called "preventive diplomacy." This included attempts to solve the disputes in Palestine, Vietnam and Egypt. During the Suez Canal crisis Hammarskjold managed to persuade the United Nations Security Council to condemn the actions of Israel, France, and Britain.

In July 1960 Hammarskjold became involved in attempting to solve the civil war in the Congo. He arranged for a UN peace-keeping force to be sent to the region, but in September 1961 fighting erupted between Katanga troops and the noncombatant forces of the UN. In an effort to secure a cease-fire he

arranged to meet President Moise Tshombe. On September 17, 1961, Dag Hammarskjold was killed when his plane crashed close to Ndola Airport. Hammarskjold's journal, *Markings*, was published two years later.²⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*In the last analysis, it is our conception of death which decides
our answers to all the questions that life puts to us.*

—DAG HAMMARSKJOLD





DAME LOIS BROWNE-EVANS

LAWYER, OPPOSITION LEADER, ATTORNEY GENERAL

1927- 2007

A good name is to be chosen rather than great riches.

—PROVERBS 22:1, NRSV

Dame Lois Browne-Evans broke barriers, fought to eliminate racial discrimination, and worked tirelessly to create a more equitable society that would benefit all Bermudians, not just a small elite group of bankers and merchants. She was Bermuda's first female lawyer and the first female opposition leader in Bermuda and the whole of the British Commonwealth. She was also Bermuda's first female attorney general. She moved onto the national stage in 1953 when she became the first woman to be called to the Bermuda bar.

Dame Lois Browne-Evans was born on June 1, 1927, on Parson's Road, Pembroke, the second of four children of James Browne, a contractor and owner of the Clayhouse Inn, and the former Emmeline Charles. She was born into a

segregated world where the rights people take for granted today, such as free primary and high school education, did not exist.

Browne-Evans attended Central School and won a scholarship to attend Berkeley Institute. She taught for two years at Elliott School in Devonshire after graduating from Berkeley, and then went to London to attend law school. Her father financed her studies at Middle Temple Inns of Court.

Her experience in London was crucial to her political development. She met students from the Caribbean and Africa who later returned home and played pivotal roles in their nations' development. Among the people she developed friendships with were Lynden Pindling, the future prime minister of the Bahamas, and Eugenia Charles, the future prime minister of Dominica.

On her return to Bermuda she established her law practice and took on a number of high-profile criminal cases. But politics was her main forum for bringing about change. Dame Lois had joined a party that was often beset by internal bickering. In 1965, the PLP experienced its first split and Dame Lois was left to soldier on as the only PLP representative in Parliament.

Things had improved somewhat for the PLP by the time of the 1968 election. But the PLP's leader, lawyer Walter Robinson, lost his seat, and Dame Lois was elected Opposition Leader. Dame Lois stepped aside for Mr. Robinson in the 1972 election, and was re-elected in 1976. She remained at the helm of the party until her resignation in 1985. She was replaced by Frederick Wade, her Devonshire North running mate and law firm partner, who brought the PLP the closest it had ever come to victory in 1993, with 18 seats to the ruling United Bermuda Party's 22.

But Mr. Wade died in 1996, two years before the PLP was elected as the ruling party. Dame Lois did not achieve her dream of Bermuda becoming in-

dependent as a majority of Bernudians remain opposed to cutting ties with the United Kingdom.

After being in Opposition benches for 30 years, she could finally take a seat on the Government side of the House of Assembly after the PLP's election victory in November 1998.

She could also claim credit for being a political mentor to Jennifer Smith, who led the PLP to victory and became its first premier. Dame Lois was minister of legislative affairs in the first PLP Cabinet and became attorney general the following year.

Even after she bowed out of political life in 2003, she remained a powerful force in the party. One of her last public appearances was at the renaming of the airport after Frederick Wade in April 2007. Speakers were allotted five minutes' at the podium. Dame Lois spoke for nearly 30 minutes, but no one dared interrupt a speech that was filled with reminiscences.

Dame Lois was the wife of Trinidadian-born John Evans, whom she married in February 1958. They had three children, Ernestine and Donald, both of whom live in the U.S., and Nadine who lives in Bermuda.

Dame Lois was preparing to celebrate her 80th birthday on June 1, 2007, with a large party at Devonshire Recreation Club, the unofficial headquarters of her old Devonshire North constituency. But she took ill and died on May 28. Thousands attended her funeral at the Anglican Cathedral.

In early 2008, the Bermudian government announced that Dame Lois had been declared Bermuda's first national hero. Her achievements were recognized on National Heroes Day, which was observed for the first time on October 13, 2008.²⁵

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Keep an open mind and take politics seriously...

—DAME LOIS BROWNE-EVANS



DESMOND DOSS

MILITARY HERO

1919-2006

Wait on the LORD: be of good courage, and he shall strengthen
thine heart: wait, I say, on the LORD.

—PSALM 27:14, KJV

Desmond T. Doss is the only person to receive the Congressional Medal of Honor for noncombat achievements in World War II and the first conscientious objector to receive the medal.

Doss was born February 7, 1919, in Lynchburg, Virginia. The Seventh-day Adventist was serving as a medic in the Army's 77th Infantry Division on May 5, 1945, when he helped approximately 75 wounded soldiers escape capture on the island of Okinawa under Japanese attack.

Doss often told interviewers that his religious convictions required strict adherence to God's law, including the sixth commandment, "Thou shalt not kill."

Still, Doss was a patriotic American who wanted to serve his country. In 1942 Doss enlisted and was given conscientious objector status. He refused to carry a weapon and to perform duties on Saturday. For his bravery Doss received the military's highest award, the Medal of Honor, from President Harry S. Truman on October 12, 1945. The Army had estimated the number of men Doss saved at 100, while Doss modestly stated it was closer to 50. The Army eventually settled on 75, which is stated on the citation.

Doss is the subject of a 2004 documentary, "The Conscientious Objector," produced by Terry Benedict, a Santa Monica film producer and Seventh-day Adventist. The award-winning film is rumored to be the inspiration for a forthcoming theatrical movie based on Doss's life. A strip of highway near Fort Oglethorpe was named the Desmond T. Doss Medal of Honor Highway. Channel 3 news anchor David Carroll emceed the dedication ceremony, and remembers Doss as "a quiet patriot who inspired by example rather than words." Carroll met Doss in the 1980s at the opening of the Medal of Honor Museum in Chattanooga. He said Doss "was always very generous in sharing his story and memorabilia so that future generations would understand his beliefs and motivations." Doss was among the soldiers profiled in the Veterans History Project, which ran from 2002 until 2005.

Doss's story, along with hundreds of others, is now included in the Library of Congress.²⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I consider this a greater honor than being the president.

—DESMOND DOSS, UPON RECEIVING THE MEDAL OF HONOR





DIETRICH BONHOEFFER

THEOLOGIAN, ACTIVIST

1906-1954

*Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me; thy rod
and thy staff they comfort me.*

—PSALM 23:4, KJV

Dietrich Bonhoeffer was born in Breslau on February 4, 1906, to Karl and Paula Bonhoeffer. Karl Bonhoeffer, a professor of psychiatry and neurology at Berlin University, was Germany's leading empirical psychologist. Dietrich received his doctorate from Berlin University in 1927, and lectured in the theological faculty during the early thirties. He was ordained a Lutheran pastor in 1931, and served two Lutheran congregations, St. Paul's and Sydenham, in London from 1933-1935.

In 1934, 2,000 Lutheran pastors organized the Pastors' Emergency League in opposition to the state church being controlled by the Nazis. This organization evolved into the Confessing Church, a free and independent Protestant church. Bonhoeffer served as head of the Confessing Church's seminary at Finkenwalde. The activities of the Confessing Church were virtually outlawed and its five seminaries closed by the Nazis in 1937.

Bonhoeffer's active opposition to National Socialism in the thirties continued to escalate until his recruitment into the resistance in 1940. The core of the conspiracy to assassinate Adolph Hitler and overthrow the Third Reich was an elite group within the Abwehr (German Military Intelligence), which included Admiral Wilhelm Canaris, head of military intelligence; General Hans Oster (who recruited Bonhoeffer); and Hans von Dohnanyi, who was married to Bonhoeffer's sister, Christine. All three were executed with Bonhoeffer on April 9, 1945. For their role in the conspiracy, the Nazis also executed Bonhoeffer's brother, Klaus, and a second brother-in-law, Rudiger Schleicher, on April 23, 1945, seven days before Hitler himself committed suicide on April 30.

Bonhoeffer's role in the conspiracy was one of courier and diplomat to the British government on behalf of the resistance, since Allied support was essential to stopping the war. Between trips abroad for the resistance, Bonhoeffer stayed at Ettal, a Benedictine monastery outside of Munich, where he worked on his book, entitled *Ethics*, from 1940 until his arrest in 1943. Bonhoeffer was, in effect, formulating the ethical basis for when extreme actions, such as political assassination, were required of a morally responsible person, while at the same time attempting to overthrow the Third Reich in what everyone expected to be a very bloody coup d'état. This combination of action and thought surely qualifies as one of the more unique moments in intellectual history.²⁷

LIFE IMPACT REFLECTION

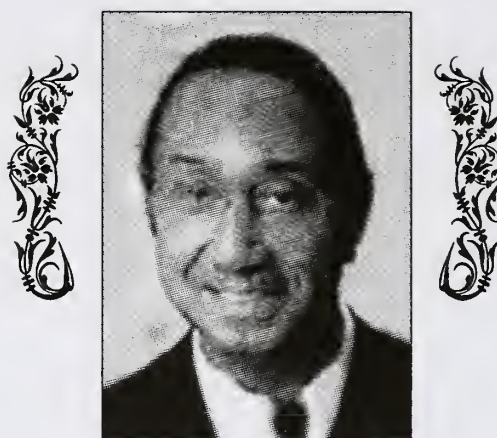
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

One act of obedience is better than one hundred sermons.

—DIETRICH BONHOEFFER





ERIC C. WARD

PASTOR, EVANGELIST

1924-2004

*He will swallow up death forever!
The Sovereign Lord will wipe away all tears.*

—ISAIAH 25:8, NLT

Eric Calvin Ward was born November 24, 1924, in Los Angeles, California. He was the second of two sons born to Golbourne Albert and Wilhelmina Estelle Ward.

The ministry of Elder P.G. Rodgers inspired young Eric to become an evangelist. He and Gwendolyn Burton were among the first students of Los Angeles Academy when it opened in 1936 and they completed their high school requirements at Lynwood Academy, in Lynwood, California. Their paths would cross again, years later.

In 1942 Ward entered Pacific Union College (PUC) in Angwin, California. During his first year he had to return home to bury his mother, a faithful deaconess in the church. While attending PUC, Ward was known as the college barber to the students and faculty, often having long lines of customers waiting for their turn. In 1946, he received a Bachelor of Arts in Theology, graduating second in his class. He was called to pastor the Berean Seventh-day Adventist Church in Los Angeles. In later years Ward completed a Master of Arts degree in Pastoral Ministry from Andrews University in Berrien Springs, Michigan.

After pastoring for a few months at his new church, Ward received a call in 1946 to join the newly organized South Atlantic Conference, headquartered in Atlanta, Georgia. It was shortly before this that Gwen left Los Angeles to become editorial secretary for *Message Magazine*. Ward and his classmate from PUC, Warren Banfield, went to North Carolina to intern under Evangelist E. E. Cleveland. During the next year Eric made a trip to Nashville, Tennessee, to see Gwen. Their friendship was rekindled, and less than three years after their reunion they both headed to their home state of California, where they were married on June 6, 1948. The Wards had seven children.

Ward's early ministerial travels as Southern Union evangelist and pastor took the young family to North Carolina, Georgia, Florida, Texas, Tennessee, and then back to Southern California, in 1962. His passion for souls led him to write a series of 21 Bible lessons, entitled the *Go Tell* series, of which more than a million sets have been distributed worldwide. Through this medium an untold number of individuals have been led to the knowledge of the Third Angel's Message. E. C. Ward pastored in the San Diego and Los Angeles areas for two years and served as secretary in the Southern California Conference, headquartered in Glendale, California.

In 1973, South Central Conference president Charles E. Dudley extended an invitation to Pastor Ward to serve as pastor of the Oakwood College Church. This call included a challenge to construct the school's first church building. When it was completed in September, 1977, it became the largest Black Seventh-day Adventist church in the United States at that time. This magnificent edifice depicts in its unique stained glass windows the Creation story through the second coming of Christ. During Ward's 21-year pastorate, the church membership increased from 348 members to over 2,000.

While pastoring the Oakwood College Church, Pastor Ward built the Mt. Calvary SDA Church in Huntsville and simultaneously shepherded both congregations. Pastor Ward's tenure also included the establishment of many satellite churches within the counties of northern Alabama, where there was no Seventh-day Adventist presence. Under his leadership, phase one of the Oakwood Adventist Academy Elementary facility was completed in 1993. His great desire to prepare young people for heaven led him to initiate and conduct a weekly baptismal class, a ministry he treasured. Pastor Ward also spread the gospel through radio evangelism and weekly newspaper columns. During his lifetime Pastor Ward baptized more than 5,000 persons into the Seventh-day Adventist Church.

In October 2002, Pastor Ward had a massive stroke, which left him partially paralyzed. Despite his challenging medical condition, he never complained and was always grateful for his blessings. At home, with his wife of 56 years still by his side, Ward died peacefully in the early hours of April 29, 2004.²⁸

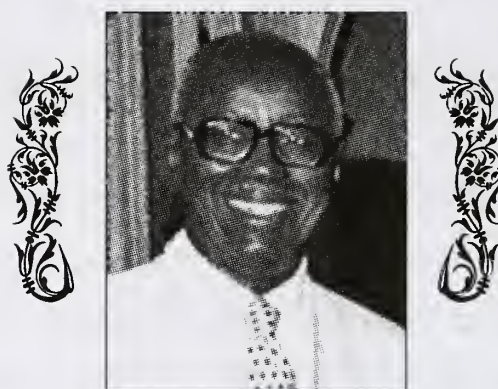
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

"The four Cs: Christ, Cross, Commandments, Coming soon!"

—E.C. WARD



EDWARD TRENTON RICHARDS

BERMUDA PREMIER

1908-1991

Plans are established by taking advice.

—PROVERBS 20:18, NRSV

On December 29, 1971, Sir Edward Trenton Richards became Bermuda's first Black leader, replacing Sir Henry Tucker. The previous year, Richards made history by becoming the first Black man in Bermuda to be knighted.

Richards was born in British Guiana (now Guyana) and came to Bermuda in 1930 to teach at Berkeley Institute. He later became a lawyer and parliamentarian. He was first elected to Parliament in 1948, representing Warwick Parish.

Richards was a vocal critic of segregation—he made his views known in the pages of the *Bermuda Recorder*, where he worked as associate editor during his

years at Berkeley, and also in Parliament.

With the dismantling of segregation and the dawning of a new era, Richards became one of the first Black members of the United Bermuda Party, after its formation in 1964. Richards' election by his UBP colleagues as government leader to replace Tucker was unanimous and was generally well received in Bermuda and overseas, especially in his native Guyana, although some accused the UBP of window-dressing. Richards received his own mandate when the UBP was returned to power in the June 1972 election.

During his tenure, Richards negotiated changes to the constitution with the British Government, which resulted in the title of government leader being changed to premier. The Executive Council became the Cabinet. Members of the executive council became ministers, and Member of Colonial Parliament (MCP) was changed to Member of Parliament (MP).

As a result of these changes, Richards became Bermuda's first premier. During his administration, Bermuda was rocked by the murders of Police Commissioner George Duckett in 1972, Governor Sir Richard Sharples and his ADC Hugh Sayers, and supermarket co-owner Victor Rego and his bookkeeper Mark Doe in 1973. He also had to contend with dissatisfaction from Black UBP MPs who were frustrated at what they saw as a lack of progress for Blacks.

Richards resigned as premier on December 29, 1975, and was replaced by Deputy Premier John Sharpe. Richards died in 1991. His son, "Bob" E.T. Richards is a popular Bermudian politician.²⁹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Sir Edward Richards...was a peaceful warrior.

—J. RANDOLF WILLIAMS, BIOGRAPHER





ELEANOR ROOSEVELT

FIRST LADY, ACTIVIST

1884-1962

Faith is the confidence that what we hope for will actually happen; it gives us assurance about things we cannot see.

—HEBREWS 11:1, NLT

Eleanor Roosevelt was a shy, awkward child who grew into a woman with great sensitivity to the underprivileged of all creeds, races, and nations. Her constant work to improve the condition of marginalized people in society made her one of the most loved—and one of the most revered—women of her generation.

Eleanor Roosevelt was born in New York City on October 11, 1884, the daughter of Elliott Roosevelt and Anna Hall. When her mother died in 1892, the children went to live with Anna Hall's mother. Attending a distinguished



school in England gave her, at 15, her first chance to develop self-confidence among other girls.

Tall, slender, and graceful, but apprehensive at the thought of being a wall-flower, she returned to the United States for a debut that she dreaded. In her circle of friends was a distant cousin, Franklin Delano Roosevelt. They became engaged in 1903 and were married in 1905, with her uncle, President Teddy Roosevelt, giving the bride away. Within eleven years Eleanor bore six children.

In Albany, where Franklin served in the state Senate from 1910 to 1913, Eleanor started her long career as political helpmate. She gained a knowledge of Washington and its ways while Franklin served as assistant secretary of the Navy. When he was stricken with polio in 1921, she tended him devotedly. She became active in the women's division of the State Democratic Committee to keep his interest in politics alive. From his successful campaign for governor in 1928 to the day of his death, she dedicated her life to his purposes. She became eyes and ears for him, a trusted and tireless reporter.

When Mrs. Roosevelt came to the White House in 1933, she understood social conditions better than any of her predecessors and she transformed the role of First Lady accordingly. She never shirked official entertaining; she greeted thousands with charming friendliness. She also broke precedent to hold press conferences, travel to all parts of the country, give lectures and radio broadcasts, and express her opinions candidly in a daily syndicated newspaper column, *My Day*.

This made her a tempting target for political enemies; but her integrity, graciousness, and sincerity of purpose endeared her to millions—from heads of state to the servicemen she visited abroad during World War II. She fulfilled the

words she had written wistfully at age 14: "No matter how plain a woman may be, if truth and loyalty are stamped upon her face all will be attracted to her." After her husband's death in 1945 Eleanor Roosevelt returned to Hyde Park. Not out of the international spotlight yet, she began her service as American spokesperson to the United Nations. She continued a vigorous career until her strength began to wane in 1962. She died in New York City that November, and was buried at Hyde Park beside her husband. ³⁰

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

No one can make you feel inferior without your consent.

—ELEANOR ROOSEVELT



ELLEN G. WHITE
ADVENTIST PIONEER, AUTHOR
1827-1915

But now, O Jacob, listen to the Lord who created you. O Israel, the one who formed you says, "Do not be afraid, for I have ransomed you. I have called you by name; you are mine.

—Isaiah 43: 1 NLT

Ellen G. White was a co-founder of the Seventh-day Adventist Church along with her husband, James, and close friend Joseph Bates. Mrs. White is also considered to be a prophetess of God by the Seventh-day Adventist Church. She was born Ellen Gould Harmon in Gorham, Maine, November 26, 1827, to Robert and Eunice Harmon. She and her twin sister, Elizabeth, were the youngest of eight children. When Ellen was in her

early teens, she and her family accepted the Bible interpretations of the Baptist farmer-turned-preacher William Miller. Along with Miller and 50,000 other Adventists, she suffered bitter disappointment when Christ did not return on October 22, 1844, the date they believed marked the end of the 2300-day prophecy of Daniel 8.

In December, 1844 young Ellen received the first of an estimated 2,000 visions and dreams. In August, 1846 she married James White, a 25-year-old Adventist minister who shared her conviction that God had called her to do the work of a prophet. Soon after their marriage the Whites began to keep the seventh-day Sabbath according to the fourth commandment.

The mother of four boys, Mrs. White suffered the pain of losing two of her sons. Herbert died as an infant a few weeks old, and Henry died when he was 16. Her other two sons, Edson and William, both became Adventist ministers.

Ellen White was a prolific writer, with a total literary output of 100,000 pages. Her first book was published in 1851. She wrote a steady stream of articles, books, and pamphlets until her death in 1915. Of her scores of books, some are devotional in nature, while others are selections from the many personal letters of counsel she wrote over the years. Still others are historical and trace the ongoing struggle between Christ and Satan for control of individuals and nations. White also published books on education, health, and other topics of special significance to the church. Since her death about 50 compilations have been produced, in large part from previously unpublished writings.

Initially shy and reluctant, Ellen White eventually became a very popular public speaker, not only in the United States, but in Europe and Australia as well. She was much in demand in Adventist meetings and also before non-

Adventist audiences, where she was a much-sought-after temperance lecturer. In 1876 she addressed her largest audience—estimated at 20,000—at Groveland, Massachusetts, for more than an hour without a microphone.

In her vision of June 6, 1863, Mrs. White was given instruction on such health-related matters as the use of drugs, tobacco, tea, coffee, flesh foods, and the importance of exercise, sunshine, fresh air, and self-control. Her emphasis on healthful living formed the basis of Seventh-day Adventist practice, which many believe has resulted in Adventists' living approximately seven years longer than the average person in the United States.

Ellen White read widely. She found that this helped her in her own writing as she presented the truths revealed to her in vision. Also, the Holy Spirit impressed her at times to draw literary gems from the works of others into her own articles and books. She did not claim infallibility nor did she hold that her writings were equal to Scripture, yet she firmly believed that her visions were of divine origin and that her articles and books were produced under the guidance of the Spirit of God. Basically an evangelist, her primary concern in life was the salvation of souls.

Ellen White was a generous, practical Christian. For years she kept bolts of cloth on hand so that if she saw a woman who needed a new dress, she could provide assistance. In Battle Creek she attended auctions and bought items of used furniture, which she stored; then if someone's home burned or some other calamity befell a family, she was prepared to help. In the days before the church started its retirement plan, if she heard of an older minister in financial straits, she sent a little money to help him meet his emergency needs.

For 70 years, until her death on July 16, 1915, Ellen White faithfully delivered the messages God gave her for His people. She never was elected to an

office in the church, yet her advice was constantly sought by denominational leaders. Her formal education ended at age nine, yet her messages set in motion the forces that produced the present worldwide Adventist education system, from day-care centers to universities. Though she herself had no medical training, the results of her ministry can be seen in the network of Adventist hospitals, clinics, and medical facilities that circle the earth. And though she was not formally ordained as a gospel minister, she has made an almost unparalleled spiritual impact on the lives of millions.

Ellen G. White's books continue to this day to help people find their Savior, accept His pardon for their sins, share this blessing with others, and live expectantly for Jesus' promised soon return.³¹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

—ELLEN WHITE





ELVIS PRESLEY

MUSICIAN

1935-1977

The Lord says, “I will guide you along the best pathway for your life. I will advise you and watch over you. Do not be like a senseless horse or mule that needs a bit and bridle to keep it under control.”

—PSALM 32:8, 9, NLT

Elvis Aaron Presley was born, in the humblest of circumstances, to Vernon and Gladys Presley in Tupelo, Mississippi, on January 8, 1935. His twin brother, Jessie Garon, was stillborn, leaving Elvis to grow up as an only child. He and his parents moved to Memphis, Tennessee, in 1948, and Elvis graduated from Humes High School there in 1953.



Elvis' musical influences were the pop and country music of the time, the gospel music he heard in church and at the all-night gospel sings he frequently attended, and the Black R&B he absorbed on historic Beale Street as a Memphis teenager. In 1954, he began his singing career with the legendary Sun Records label in Memphis. In late 1955, his recording contract was sold to RCA Victor. By 1956, he was an international sensation. With a sound and style that uniquely combined his diverse musical influences and blurred and challenged the social and racial barriers of the time, he ushered in a whole new era of American music and popular culture.

Elvis starred in 33 successful films, made history with his television appearances and specials, and knew great acclaim through his many, often record-breaking, live concert performances on tour and in Las Vegas. Globally, he has sold over one billion records, more than any other artist. His American sales have earned him gold, platinum or multi-platinum awards for 150 different albums and singles, far more than any other artist. Among his many awards and accolades were 14 Grammy nominations (3 wins) and the Grammy Lifetime Achievement Award, which he received at age 36. Without any of the special privileges his celebrity status might have afforded him, he honorably served his country in the U.S. Army.

His talent, good looks, sensuality, charisma, and good humor endeared him to millions, as did the humility and human kindness he demonstrated throughout his life. Known the world over by his first name, he is regarded as one of the most important figures of twentieth century popular culture.

Elvis died at his Memphis home, Graceland, on August 16, 1977, of an apparent drug overdose. ³²

LIFE IMPACT REFLECTION

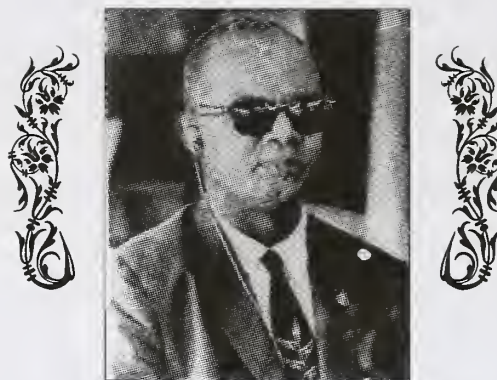
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I believe in the Bible. I believe that all good things come from God.
I don't believe I'd sing the way I do if God hadn't wanted me to.*

—ELVIS PRESLEY





ERIC WILLIAMS

PRIME MINISTER OF TRINIDAD

1911-1981

Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows.

—ISAIAH 1:17, NLT

A scholar, politician, and international statesman, Eric Eustace Williams is most prominently remembered as “a tireless warrior in the battle against colonialism.” The speaker of these words, a soldier himself—U.S. General Colin Powell—uttered them while commemorating the first prime minister of Trinidad and Tobago at the inauguration of the Eric Williams Memorial Collection at the University of the West Indies (UWI), in St. Augustine.

Born in Port-of-Spain in 1911, Williams showed signs of academic promise from his early years, winning a scholarship to Queen’s Royal College, where he

excelled both in his studies and as a soccer player. In 1931 he won an Island Scholarship and entered Oxford University; he left Oxford in 1938 with a First Class Honors degree and a Ph.D. in history. His doctoral dissertation, "Economic Aspects of the Abolition and Emancipation of Slavery in the British West Indies," was the basis of his famous book *Capitalism and Slavery* (1944). As Rex Nettleford, vice chancellor of UWI in Jamaica, observed, *Capitalism and Slavery* remains controversial, but its thesis has never been disproved."

Williams migrated to the United States in 1939 to teach at Howard University, in Washington, D.C., where he became a full professor in 1947. In 1952 he returned to work in Trinidad as deputy chairman of the Caribbean Commission, charged with the task of elaborating a development plan for the West Indies. At the same time, he began to deliver public lectures from the bandstand at Woodford Square to enthusiastic and increasingly large audiences. Because of their informative, educational, and intellectual nature, these talks became popularly known as the "University of Woodford Square."

As time went on, Williams became increasingly critical of the Caribbean Commission, claiming that the representatives of the United States, England, France, and the Netherlands served their own ends and not the interests of the Caribbean. He left his post there in 1955. Within a year he had formed a political party, the People's National Movement (PNM), and led it to victory in the general elections of 1956. From that date until his death in 1981, Williams was the head of government in Trinidad and Tobago. In 1960 he achieved internal self-government for the country. He was an ardent federationist, but when the Caribbean Federation failed, he led Trinidad and Tobago to independence in 1962. Williams and the PNM won all the succeeding general elections (1966, 1971, and 1976) over the next nineteen years.

Williams is the most revered figure in the political history of Trinidad and Tobago. During his first term as prime minister, he eliminated the multi-tiered schedule of school fees and made education in his homeland free and compulsory. His greatest gift to his country, in the memory of the assistant secretary general of the OAS, Ambassador Christopher Thomas, was “convincing generations of Trinidadians that there need be no limits to their achievements or to their dreams.”³³

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Massa day done.

—ERIC WILLIAMS



ERNEST HEMINGWAY

AUTHOR

1899-1961

But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these things!

—GALATIANS 5:22-23, NLT

Ernest Hemingway was born in Oak Park, Illinois, on July 21, 1899. His father was a country physician who taught his son hunting and fishing; his mother was a religiously puritanical woman, active in church affairs, who led her boy to play the cello and sing in the choir.

Hemingway's early years were spent largely in combating the repressive feminine influence of his mother and nurturing the masculine influence of his father.

He spent the summers with his family in the woods of northern Michigan, where he often accompanied his father on professional calls. The discovery of his father's apparent cowardice, later depicted in the short story "The Doctor and the Doctor's Wife," and his suicide several years later left the boy with an emotional scar.

Despite the intense pleasure Hemingway derived from outdoor life, and his popularity in high school, he ran away from home twice. However, his first real chance for escape came in 1917, when the United States entered World War I. He volunteered for active service in the infantry, but was rejected because of eye trouble.

After spending several months as a reporter for the *Kansas City Star*, Hemingway enlisted in the Red Cross medical service, driving an ambulance on the Italian front. He was badly wounded in the knee at Fossalta di Piave; yet, still under heavy mortar fire, he carried a wounded man on his back a considerable distance to the aid station. After having over 200 shell fragments removed from his legs and body, Hemingway next enlisted in the Italian infantry, served on the Austrian front until the armistice, and was decorated for bravery by the Italian government. After the war, Hemingway and his bride, Hadley Richardson, journeyed to Paris, where he served his literary apprenticeship under two prominent authors. Despite the abject poverty in which he and his wife lived, these were the happiest years of Hemingway's life, as well as the most artistically fruitful.

Hemingway returned to the United States in 1926 with a novel, *The Sun Also Rises*. This novel vividly expresses the spiritual bankruptcy and moral atrophy of an entire generation. In December 1929 *A Farewell to Arms* was published. This novel tells the story of a tragically terminated love affair between an American soldier and an English nurse, starkly silhouetted against the bleakness of war and a collapsing world order.

The chief political catalyst in Hemingway's life was the Spanish Civil War. In 1936 he had returned to Spain as a newspaper reporter and participated in raising funds for the Spanish Republic until the war's end in 1939.

Seventeen months after that war ended, Hemingway completed *For Whom the Bell Tolls* in 1940. His most ambitious novel, it describes an American professor's involvement with a loyalist guerrilla band and his brief, idyllic love affair with a Spanish girl. Following the critical and popular success of *For Whom the Bell Tolls*, Hemingway lapsed into a literary silence that lasted a full decade and was largely the result of his strenuous, frequently reckless, activities during World War II. In 1942, as a Collier's correspondent with the 3d Army, he witnessed some of the bloodiest battles in Europe. Although he served in no official capacity, he commanded a personal battalion of over 200 troops and was granted the respect and privileges normally accorded a general. At this time he received the affectionate appellation of "Papa" from his admirers, both military and literary.

In 1944, while in London, Hemingway met and soon married a fourth time, this time to Mary Welsh, a *Time* reporter. Hemingway and his wife purchased a home, Finca Vigia, near Havana, Cuba. Hemingway's only literary work was some anecdotal articles for *Esquire*; the remainder of his time was spent fishing, hunting, battling critics, and providing copy for gossip columnists.

Hemingway's remarkable gift for recovery once again asserted itself in 1952 with the appearance of a novella about an extraordinary battle between a tired old Cuban fisherman and a giant marlin. *The Old Man and the Sea*, immediately hailed as a masterpiece, was awarded the Pulitzer Prize in 1953. In 1954 Hemingway won the Nobel Prize for Literature.

Hemingway's rapidly deteriorating physical condition and an increasingly severe psychological disturbance drastically curtailed his literary capabilities in the



last years of his life. A nostalgic journey to Africa, planned by the author and his wife in 1954, ended when their plane crashed over the Belgian Congo. Hemingway suffered severe burns and internal injuries from which he never fully recovered. Additional strain occurred when the revolutionary Cuban government of Fidel Castro forced the Hemingways to leave Finca Vigía. After only a few months in their new home in Ketchum, Idaho, Hemingway was admitted to the Mayo Clinic to be treated for hypertension and emotional depression and was later treated by electroshock therapy.

Scornful of an illness which humiliated him physically and impaired his writing, he killed himself with a shotgun on July 2, 1961. ³⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*But man is not made for defeat.
A man can be destroyed but not defeated.*

—ERNEST HEMINGWAY



EVA B. DYKES

EDUCATOR, MUSICIAN

1893-1986

*The blessing of the Lord makes rich, and he
adds no sorrow with it.*

—PROVERBS 10:22, NRSV

Eva B. Dykes was born in Washington, D.C., on August 13, 1893. She graduated from Howard University with a B.A. degree summa cum laude. She attended Radcliff College and received another B.A. degree magna cum laude, and an M.A. degree. In 1921, Eva received a Ph.D. degree from the prestigious Radcliff College, specializing in English, Latin, German, and Greek language studies. She was the first African-American woman to complete the requirements for a doctoral degree in the United States.

Dr. Dykes taught at Walden University in Nashville, Tennessee, Dunbar High School, and Howard University in Washington, D.C. At Howard she was voted “the best all-around teacher” by her colleagues. In 1944, she joined the faculty of Oakwood College in Huntsville, Alabama, where she served as chair of the English Department and the Division of Humanities. Her willingness to leave prestigious Howard University to teach at Oakwood was a key factor in the move toward accreditation for the small Seventh-day Adventist college.

Dr. Dykes left an indelible imprint on the lives of Oakwood’s young people for almost four decades. Caring but uncompromising in her teaching, she set a high standard for her students and fellow instructors. A devout member of the Seventh-day Adventist Church, she never missed an opportunity to help build faith in her students.

Dr. Dykes authored numerous articles and several books, including *The Negro in English Romantic Thought*. Dr. Dykes was also a columnist for *Message* magazine for many years. An outstanding pianist and organist, she founded the Aeolians and gave the choral group its unique name.

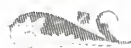
In 1973, in recognition of her outstanding career as a dedicated educator and mentor of young people, Dr. Dykes received the Certificate of Merit from the Department of Education of the General Conference of Seventh-day Adventists. Also in 1973, the newly completed Oakwood College Library was named in her honor. In 1975, Dr. Dykes was recognized at the General Conference Session in Vienna, Austria, for her contribution to Christian education. She had taught for more than 50 years.

Dr. Dykes died at the age of 93 on October 29, 1986—at her deeply beloved Oakwood. ³⁵

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



She fulfilled the impossible dream.

—DEWITT WILLIAMS, SPEAKING OF DR. EVA B. DYKES





EVA PERON

ACTRESS, FIRST LADY

1919-1952

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

—ISAIAH 32:17, KJV

History tells us that Eva Peron was born María Eva Ibarguren on November 21, 1919, in the tiny town of Los Toldos, huddled on the edge of the vast Argentina pampas. The daughter of a ranch manager and his mistress, Eva lived under a cloud of illegitimacy for most of her childhood, culminating in the traumatic events of her father's funeral, when she and her family were refused entry by his lawful wife. In her autobiography, *La Razon de mi Vida*, Eva writes, "From every period of my life, I retain the memory of some injustice tormenting me and tearing me apart."

A lively, intelligent girl in love with American films and yearning for a life beyond the endless expanse of grassland, 17 year old Eva left her home for the bright lights of Buenos Aires. Within three years of her arrival, Eva had carved out a career as a radio and film actress, and the press linked her to a number of powerful suitors.

In January 1944, Eva encountered a fast-rising and immensely popular politician named Juan Perón at a fund-raising concert organized to help earthquake victims. Within weeks, she was sharing his apartment. Perón went on to become minister of war and vice president of the Republic, but political unrest at the end of World War II eventually led to his arrest and imprisonment. Freed in a populist revolt, Perón subsequently married Eva and was elected president of Argentina with a huge popular mandate.

With a blend of democratic principle and despotism dubbed "Peronism," Juan Perón became one of the most admired and maligned leaders of the modern era. Yet even as she shared her husband's vision of Argentina's manifest destiny, Eva herself became the object of intense, almost mystical adoration by the country's common people. She gained international attention during her Rainbow Tour of Europe to promote Argentinean interests, and at home she was instrumental in the formation of the Perónist Women's Party, as well as the Eva Perón Foundation for charitable works among the nation's poor.

The poor, in turn, clamored for Eva to assume political office beside her husband, and despite growing dissent from military and political opponents, she was put forward as the vice-presidential candidate.

It was, however, a goal Eva would never realize, as she was subsequently diagnosed with terminal cancer. Renouncing her political aspirations, Eva Perón fell into a steep and sudden decline, and on July 26, 1952, she died at the age of 33.

A measure of her enormous appeal among her fellow citizens could be seen in the outpouring of grief that followed her death. Close to a million Argentinians crowded the streets of Buenos Aires for her funeral procession, and an estimated 3 million people filed past her casket to pay their last respects. The myth of "Saint Eva" was kept alive by frequent requests to the Vatican for her canonization. Forty thousand such appeals were received in the two years following her death.³⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I have one thing that counts, and that is my heart; it burns in my soul, it aches in my flesh, and it ignites my nerves: that is my love for the people and Peron.

—EVA PERON



FLORENCE NIGHTINGALE

PIONEER NURSE

1820-1910

*Now our Lord Jesus Christ himself, and God, even our Father,
which hath loved us, and hath given us everlasting consola-
tion and good hope through grace, Comfort your hearts, and
stablish you in every good word and work.*

—2 THESSALONIANS 2:16-17, KJV

Florence Nightingale lived a long and remarkable life. Although she is known as the founder of modern nursing and one of the most famous women in history, few people know that she spent the last half of her life confined to her home and often bedridden, suffering from an illness similar to what we now call chronic fatigue syndrome.

Nightingale was born on May 12, 1820, to wealthy British parents traveling in Italy. Named for the city in which she was born, young Florence never quite fit the mold of a Victorian lady. She was well educated in literature, music, drawing and the domestic arts. A woman of her social standing was expected to marry and devote her life to her family, entertaining, and cultural pursuits. However, she felt an early calling to serve, and refused to marry. When she attempted to go to work as a nurse, her horrified family repeatedly opposed her. In those days, hospitals were often dirty and dark, and nurses were untrained, sometimes drunken women. Finally, at age 33 she was able to obtain some minimal training and begin her career.

In 1854, the British press began reporting that soldiers wounded in the Crimean War were being poorly cared for in deplorable conditions. Nightingale recruited and equipped a group of nurses and went off to Turkey to help. Her arrival was not celebrated by the surgeons there, who resented the interference of a woman. Undaunted, she worked tirelessly to improve conditions in the hospital. Her changes revolutionized British military medical care, increasing standards for sanitation and nutrition and dramatically lowering mortality rates. While visiting the front lines, she became ill and never really recovered.

Although in poor health for the rest of her life, Nightingale continued to have an influence on standards of nursing care and training. In 1859 she helped to establish the first Visiting Nurse Association, and in 1860 she established a school that became a model for modern nurses' training. She was considered an expert on the scientific care of the sick and was asked by the United States for her advice on caring for the wounded soldiers of the Civil War. Through correspondence and reports, she continued her influence throughout her last years. She was the first woman to receive the British Order of Merit. In 1907 the

International Conference of Red Cross Societies listed her as a pioneer of the Red Cross Movement. She died in 1910 at the age of 90.

Florence Nightingale was known by the British soldiers in the Crimea as the “lady with the lamp” because of the late hours that she worked tending to the sick and wounded. Today, she is remembered as a symbol of selfless caring and tireless service.³⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I attribute my success to this—
I never gave or took any excuse.*

—FLORENCE NIGHTINGALE



FRANKLIN D. ROOSEVELT

PRESIDENT OF THE UNITED STATES

1882-1945

*The LORD is my light and my salvation; whom shall I fear?
the LORD is the strength of my life; of whom shall I be afraid?
Though an host should encamp against me, my heart shall not fear:
though war should rise against me, in this will I be confident.*

—PSALM 27:1,3, KJV

Assuming the presidency at the depths of the Great Depression, Franklin D. Roosevelt helped the American people regain faith in themselves. He brought hope as he promised prompt, vigorous action, and asserted in his Inaugural Address, “The only thing we have to fear is fear itself.”

Born in 1882 at Hyde Park, New York—now a national historic site—Roosevelt attended Harvard University and Columbia Law School. On St. Pat-

rick's Day, in 1905, he married Eleanor Roosevelt, a distant cousin with the same family name.

Following the example of his fifth cousin, President Theodore Roosevelt, whom he greatly admired, Franklin D. Roosevelt entered public service through politics, but as a Democrat. He won election to the New York Senate in 1910. President Wilson appointed him assistant secretary of the Navy, and he was the Democratic nominee for vice president in 1920.

In the summer of 1921, when he was 39, disaster struck—he was diagnosed with polio. Demonstrating indomitable courage, he fought to regain the use of his legs, particularly through swimming. At the 1924 Democratic Convention he dramatically appeared on crutches to nominate Alfred E. Smith as “the Happy Warrior.” In 1928 Roosevelt became governor of New York.

Roosevelt was elected president in November 1932, in what was to be the first of four consecutive terms. By March there were 13 million people unemployed, and almost every bank was closed. In his first “hundred days,” he proposed, and Congress enacted, a sweeping program to bring recovery to business and agriculture, relief to the unemployed and to those in danger of losing farms and homes, and reform, especially through the establishment of the Tennessee Valley Authority.

By 1935 the nation had achieved some measure of recovery, but businessmen and bankers were turning more and more against Roosevelt's New Deal program. They feared his experiments, were appalled because he had taken the country off the gold standard, allowed deficits in the budget, and disliked his concessions to labor. Roosevelt responded with a new program of reform: Social Security, heavier taxes on the wealthy, new controls over banks and public utilities, and an enormous work relief program for the unemployed.

In 1936 Roosevelt was re-elected by a top-heavy margin. Feeling he was armed with a popular mandate, he sought legislation to enlarge the Supreme Court, which had been invalidating key New Deal measures. Roosevelt lost the Supreme Court battle, but a revolution in constitutional law took place. Thereafter, the government could legally regulate the economy.

Roosevelt had pledged the United States to the "good neighbor" policy, transforming the Monroe Doctrine from a unilateral American manifesto into arrangements for mutual action against aggressors. He also sought through neutrality legislation to keep the United States out of the war in Europe, yet at the same time to strengthen nations threatened or attacked. When France fell and England came under siege in 1940, he began to send Great Britain all possible aid short of actual military involvement.

When the Japanese attacked Pearl Harbor on December 7, 1941, Roosevelt directed organization of the nation's manpower and resources for global war. Feeling that the future peace of the world would depend upon relations between the United States and Russia, he devoted much thought to the planning of a United Nations, in which, he hoped, international difficulties could be settled.

As the war drew to a close, Roosevelt's health deteriorated, and on April 12, 1945, while at Warm Springs, Georgia, he died of a cerebral hemorrhage.³⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

“We have nothing to fear but fear itself.”

—FRANKLIN ROOSEVELT



GERONIMO

NATIVE AMERICAN LEADER

1829-1909

Whoever is slow to anger has great understanding, but one who has a hasty temper exalts folly.

—PROVERBS 14:29, NRSV

Geronimo was born in 1829 in No-Doyohn Canyon, Mexico. He was a Bedonkohe Apache leader of the Chiricahua Apache, who led his people's defense of their homeland against the military might of the United States of America.

For generations the Apaches had resisted White colonization of their homeland in the Southwest by both Spaniards and North Americans. Geronimo continued the tradition of his ancestors from the day he was admitted to the warriors' council in 1846, participating in raids into Sonora and Chihuahua

in Mexico. He was further embittered by the death of his mother, wife, and children at the hands of Mexicans in 1858. He then rose to the leadership of a band of warriors by exhibiting extraordinary courage, determination, and skill in successive raids of vengeance upon Mexicans. In 1874 some 4,000 Apaches were forcibly moved by U.S. authorities to a reservation at San Carlos, a barren wasteland in east-central Arizona. Deprived of traditional tribal rights, short on rations, and homesick, they turned to Geronimo.

In the early 1870s Lieutenant Colonel George F. Crook, commander of the Department of Arizona, had succeeded in establishing relative peace in the territory. The management of his successors, however, was disastrous, and spurred by Geronimo, hundreds of Apaches left the reservation to resume their war against the Whites. In 1882 Crook was recalled to Arizona to conduct a campaign against the Indians. Geronimo surrendered in January 1884, only to take flight from the San Carlos reservation in May 1885, accompanied by 35 men, eight boys, and 101 women. Crook threw his best men into the campaign, and 10 months later, on March 27, 1886, Geronimo surrendered at Cañón de Los Embudos in Sonora. Near the border, however, fearing that they would be murdered once they crossed into U.S. territory, Geronimo and a small band bolted. As a result, Brigadier General Nelson A. Miles replaced Crook as commander on April 2.

During this final campaign no fewer than 5,000 White soldiers and 500 Indian auxiliaries were employed at various times in the apprehension of Geronimo's small band. Five months and 1,645 miles later, Geronimo was tracked to his camp in the Sonora Mountains. In a conference at Skeleton Canyon in Arizona, Miles induced Geronimo to surrender once again, promising him that, after an indefinite exile in Florida, he and his followers would be permitted to

return to Arizona. The promise was not kept. Geronimo and his fellow prisoners were put to hard labor, and it was May 1887 before he saw his family again.

Moved to Fort Sill, Oklahoma, in 1894, Geronimo at first attempted to "take the White man's road." He farmed and joined the Dutch Reformed Church, which expelled him because of his inability to resist gambling. He never saw Arizona again, but, by special permission of the War Department, he was allowed to sell photographs of himself and his handiwork at expositions. Before he died, he dictated to S.S. Barrett his autobiography, *Geronimo: His Own Story*.³⁹

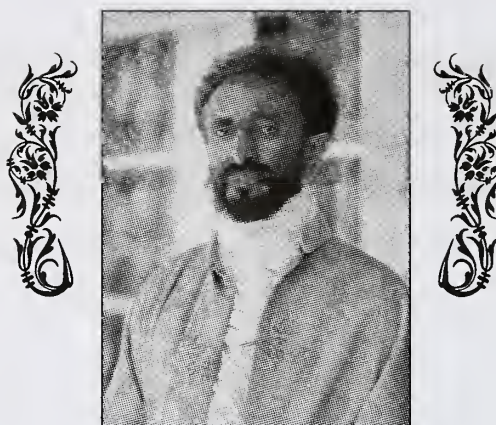
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I cannot think that we are useless or God would not have created us. There is one God looking down on us all. We are all the children of one God. The sun, the darkness, the winds are all listening to what we have to say.

—GERONIMO



HAILE SELASSIE

ETHIOPIAN EMPEROR

1892-1975

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

—2 CORINTHIANS 4:6, NKJV

Haile Selassie was an emperor of Ethiopia whose influence as an African leader far surpassed the boundaries of his country. Although his popularity declined near the end of his 60 year reign, Selassie remains a key figure in turning Ethiopia into a modern civilization.

Haile Selassie was born Tafari Makonnen on July 23, 1892, the son of Ras Makonnen, a cousin and close friend of Emperor Menilek II. Baptized Lij Tafari, he is believed to be a direct descendant of King Solomon and the Queen of

Sheba. Raised as a Christian, Tafari was educated by private European tutors.

Haile Selassie spent his youth at the imperial court of Addis Ababa, Ethiopia. Surrounded by constant political plots, he learned much about the wielding of power. Menilek no doubt recognized Tafari's capacity for hard work, his excellent memory, and his mastery of detail. The emperor rewarded the youth's intellectual and personal capabilities by appointing him, at the age of 14, the governor of Gara Muleta in the province of Harar. When he was 20, the emperor appointed him commander of the extensive province of Sidamo.

In 1926 Tafari took control of the army, an action that made him strong enough to assume the title of king. Assuming this title was made possible, in part, by his success in international affairs, namely the admission of Ethiopia in 1923 to the League of Nations. In April 1930, when leadership shifted, Tafari demanded the title King of Kings and took complete control of the government with the throne name of Haile Selassie I ("Power of the Trinity").

In 1931 the new emperor began to develop a written constitution to symbolize his interest in modernization and intention to increase the power of the government. Selassie's efforts were cut short, however, when Benito Mussolini's Italy invaded the country in 1935. The Italian military used superior weaponry, airplanes, and poison gas to crush the resistance led by the emperor. After the invasion, a fascist regime occupied the country and marked the first loss of national independence in recorded Ethiopian history.

In 1936 Haile Selassie went into exile. While in England he unsuccessfully went to the League of Nations for help. In early 1941 British forces, aided by the heroic Ethiopian resistance, freed the country from Italian control, enabling Haile Selassie to triumphantly reenter his capital in May. Throughout the next decade he rebuilt the administration; improved the army; passed legislation to

regulate the government, church, and financial system; and further extended his control of the provinces by crushing uprisings.

In the 1950s Haile Selassie worked to absorb into Ethiopia the important Red Sea province of Eritrea. Later he founded the University College of Addis Ababa, and welcomed home many Ethiopian college graduates from abroad. His Silver Jubilee (celebration of twenty-five years in power) in 1955 served as the occasion to present a revised constitution, followed in 1957 by the first general election.

It was a great personal triumph for Selassie when, in 1963, the newly founded Organization of African Unity established its headquarters in Addis Ababa. Unlike other African leaders, Selassie had not had to struggle once in office to prove his legitimate authority to his people. Rather, his control of government for more than forty years had given him enough time to demonstrate his strength.

By 1970 the emperor had slowly withdrawn from many day-to-day workings of the government and had become increasingly involved with foreign affairs. He probably made more state visits than any other head of state, enjoying such trips for their own sake even when they had little practical use. To him foreign relations brought admiration from around the world.

A famine in Wello Province in 1973 seriously hurt the reputation of Selassie's leadership. With a strain on the nation, Selassie was forced to abdicate on September 13, 1974. The 80 year old Emperor Selassie spent his final year of life under house arrest. His death was announced on August 27, 1975. The man who led Ethiopia for 60 years—through some of the nation's darkest times—did not even have a funeral service. The exact location of his grave has never been revealed.⁴⁰

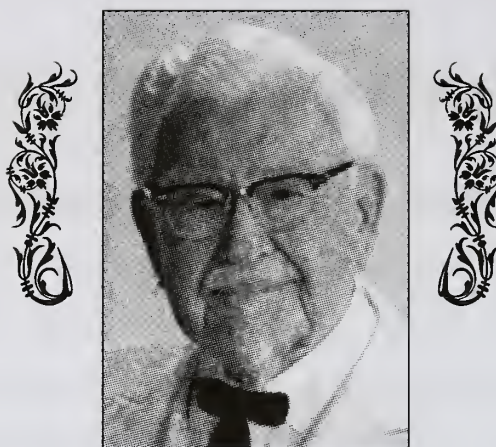
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Throughout history it has been the inaction of those who could have acted, the indifference of those who should have known better, the silence of the voice of justice when it mattered most, that has made it possible for evil to triumph.

—HAILE SELASSIE



HARLAND SANDERS

ENTREPRENEUR

1890-1980

*Yes, a person is a fool to store up earthly wealth but not
have a rich relationship with God.*

—LUKE 12:21, NLT

Harland Sanders, known by most people as Colonel Sanders, was the founder of Kentucky Fried Chicken (KFC) and its famous seasoned chicken. Although he was always a cook, Harland, didn't harness his talent for commercial use until he was over 40 years of age.

Harland Sanders was born on September 9, 1890, in Henryville, Indiana, to a butcher, Wilbert Sanders, and a homemaker, Margaret Ann Dunleavy. At the age of 6, Sanders lost his father and was forced to help his mother care for

his younger siblings. Even at his young age, Sanders helped cook and quickly mastered regional recipes to the delight of his family.

A few years later, when Sanders was in the seventh grade, he dropped out of school to further care for his family. Although he worked at a nearby farm for a while, his mother remarried in order to support the family and Sanders was forced to relocate to suburban Indianapolis. Sanders did not get along with his new stepfather and moved to Clark County, Indiana, soon thereafter.

Sanders worked as a farmer, then a streetcar driver, and eventually enlisted in the Army to spend a year in Cuba. He married Josephine King in 1908 with whom he had three children. Their marriage ended in 1947.

When he moved back to Indiana, Sanders worked as a steamboat driver and eventually helped on the railroad. During his time with the railroad, Sanders began taking a correspondence course with Southern University in order to earn his law degree. With the help of local officials, Sanders was able to complete his studies and practice law from 1915 into the 1920s in Little Rock, Arkansas. His law career ended when he physically fought a client in the courtroom. From there, Sanders moved to Corbin, Kentucky, and opened a service station.

After interacting with hungry customers, Sanders decided to begin serving meals to travelers who stopped at his place for gas. Since there was no formal restaurant or eating area at the station, Sanders served food from a table at the station's living quarters. Serving families and travelers gave Sanders the idea of creating meals that people could take with them—entire Sunday dinners that were ready to eat and easy to carry.

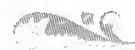
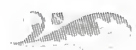
As his popularity grew and people got word of his cooking, and especially his chicken, Sanders moved his operation to a nearby motel that could seat 142 people. Sanders worked as a chef in his own kitchen and began perfecting his

fried chicken recipe. In 1935, after his cooking had become well known around the state, Governor Ruby Laffoon granted him the title of Kentucky Colonel. As a result of this title, Sanders began dressing like a “Southern gentleman” and calling himself Colonel as a matter of self-promotion.

Over the next 20 years he perfected his fried chicken recipe of 11 herbs and spices and made use of pressure frying the chicken in order to speed service. By 1956, however, Sanders was broke. The government had built a new highway that bypassed his Corbin store, causing the sale price to plummet. Sanders, living off of social security, took his cooker and his spices and traveled to restaurants to convince them to pay him to use his recipe. Smaller restaurants were willing to pay him a small fee for every chicken sold and, by 1960, Sanders had over 400 “franchises.”

Sanders sold his brand in 1964 but continued to work as the spokesman for Kentucky Fried Chicken. During his retirement he gave much of his profits away to charities and even adopted 78 foreign orphans.

He died from leukemia on December 16, 1980, in Kentucky. A museum was erected in his name at the KFC headquarters in Louisville. ⁴¹



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I made a resolve then that I was going to amount to something if I could. And no hours, nor amount of labor, nor amount of money would deter me from giving the best that there was in me. And I have done that ever since, and I win by it. I know.

—HARLAND SANDERS



HARRIET TUBMAN

EMANCIPATOR

1822-1913

Go easy on those who hesitate in the faith. Go after those who take the wrong way. Be tender with sinners, but not soft on sin. The sin itself stinks to high heaven.

—JUDE 1:22-23, MSG

Born into slavery on the Eastern Shore of Maryland, Harriet Tubman gained international acclaim as an Underground Railroad operator, abolitionist, Civil War spy and nurse, suffragist, and humanitarian. After escaping from enslavement in 1849, Tubman dedicated herself to fighting for freedom, equality, and justice for the remainder of her long life, earning her the biblical name “Moses” and a place among the nation’s most famous historical figures.

Originally named Araminta, or “Minty,” Harriet Tubman was born in early 1822 on the plantation of Anthony Thompson in Dorchester County, Maryland. Tubman was the fifth of nine children of Harriet “Rit” Green and Benjamin Ross, both slaves. Edward Brodess, the stepson of Anthony Thompson, claimed ownership of Rit and her children through his mother Mary Pattison Brodess Thompson. Ben Ross, the slave of Anthony Thompson, was a timber inspector who supervised and managed a vast timbering operation on Thompson’s land. The Rosses’ relatively stable family life on Thompson’s plantation came to abrupt end sometime in late 1823 or early 1824 when Edward Brodess took Rit and her then five children, including Tubman, to his own farm in Bucktown, a small agricultural village ten miles to the east. Brodess often hired Tubman out to temporary masters, some who were cruel and negligent, while selling other members of her family illegally to out of state buyers, permanently fracturing her family.

Working as a field hand while a young teen, Tubman was nearly killed by a blow to her head from an iron weight, thrown by an angry overseer at another fleeing slave. The severe injury left her suffering from headaches, seizures and sleeping spells that plagued her for the rest of her life. During the late 1830s and early 1840s, Tubman worked for John T. Stewart, a Madison merchant and shipbuilder, bringing her back to the familial and social community near where her father lived and where she had been born. About 1844 she married a local free Black man named John Tubman, shedding her childhood name Minty in favor of Harriet.

On March 7, 1849, Edward Brodess died on his farm at Bucktown at the age of 47, leaving Tubman and her family at risk of being sold to settle Brodess’s debts. In the late fall of 1849 Tubman took her own liberty. She tapped into an

Underground Railroad that was already functioning well on the Eastern Shore: traveling by night, using the North Star and instructions from White and Black helpers, she found her way to Philadelphia. She sought work as a domestic, saving her money to help the rest of her family escape. From 1850 to 1860, Tubman conducted some 20 escape missions, bringing away approximately 70 individuals, including her brothers, parents, and other family and friends, while also giving instructions to approximately 50 more who found their way to freedom independently. All this enraged the Southern slaveholders, who offered \$40,000 for her capture. But Harriet always evaded slavecatchers and would not quit, even when her illiteracy nearly got her caught when she fell asleep under her own wanted poster.

The Fugitive Slave Act of 1850 left most refugee slaves vulnerable to recapture and many fled to the safety and protection of Canada. Indeed, Tubman brought many of her charges to St. Catharines, Ontario, where they settled into a growing community of freedom seekers. Her dangerous missions won the admiration of Black and White abolitionists throughout the North, who provided her with funds to continue her activities.

In 1859, William Henry Seward, Lincoln's future secretary of state, sold Tubman a home on the outskirts of Auburn, New York, where she eventually settled her aged parents and other family members. On her way to Boston in April 1860, Tubman became the heroine of the day when she helped rescue a fugitive slave, Charles Nalle, from the custody of United States marshals charged with returning him to his Virginia master.

In early 1862, Tubman joined Northern abolitionists in support of Union activities at Port Royal, South Carolina. Throughout the Civil War she provided badly needed nursing care to Black soldiers and hundreds of newly liberated

slaves who crowded Union camps. Tubman's military service expanded to include spying and scouting behind Confederate lines. In early June 1863, she became the first woman to command an armed military raid when she guided Col. James Montgomery and his 2nd South Carolina Black regiment up the Combahee River, routing out Confederate outposts; destroying stockpiles of cotton, food and weapons; and liberating over 700 slaves.

After the war, Tubman returned to Auburn, New York. There she began another career as a community activist, humanitarian, and suffragist. In 1869, Sarah Bradford published a short biography of Tubman called *Scenes in the Life of Harriet Tubman*, bringing brief fame and financial relief to Tubman and her family. She married Nelson Davis, a veteran, that same year; her husband John Tubman had been killed in 1867 in Dorchester County, Maryland. She struggled financially the rest of her life, however. Denied her own military pension, she eventually received a widow's pension as the wife of Nelson Davis, and later a Civil War nurse's pension.

Her humanitarian work triumphed with the opening of the Harriet Tubman Home for the Aged, located on land abutting her own property in Auburn, which she successfully purchased by mortgage and then transferred to the African Methodist Episcopal Zion Church in 1903. Active in the suffrage movement since 1860, Tubman continued to appear at local and national suffrage conventions until the early 1900s. She died at the age of 91 on March 10, 1913 in Auburn, New York. ⁴²

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



You'll be free or die!

—HARRIET TUBMAN, WITH SHOTGUN IN HAND TO BLACKS
WHO WANTED TO TURN BACK ON THE UNDERGROUND RAILROAD





HELEN KELLER

ACTIVIST

1880-1968

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

—REVELATION 3:11, KJV

Helen Adams Keller was born in Tuscumbia, Alabama, on June 27, 1880. Her parents were Captain Arthur H. Keller and Katherine Adams Keller. Her father was a veteran of the Confederate army and the editor of the local newspaper, the *North Alabamian*.

Helen was born a typical child, speaking when she was 6 months old. By the time she was a year old, she was able to communicate with her parents and she had also learned to walk. When Helen was 18 months old, however, an illness developed that the doctor described as brain congestion. She ran a high fever for many days, and then the fever was gone. Helen was left deaf and blind from the illness. She became a very wild, unruly child, screaming and kicking when she was angry and giggling and laughing when happy. She developed many of her own signals to communicate her needs to her parents.

When Helen was 6 years old, her mother contacted Dr. Alexander Graham Bell, whom she had heard was working on devices to help the deaf. Bell met with Helen and her parents and suggested that they contact the Perkins Institute for the Blind in Boston, Massachusetts. In March 1887 Anne Sullivan, a teacher at the institute, came to serve as Helen's teacher. Anne was 21 years old and had sight limitations of her own. One month after her arrival, Sullivan had taught Keller the word "water." She did this by using her fingers to spell letters into Helen's hand. From this she understood that objects had names, and that her teacher spelled these names into her hand. This unlocked a whole new world of learning for Helen.

Anne Sullivan was with Helen day and night, constantly spelling into her hand the words and ideas of things going on around them. Helen was a quick learner. In only three years she learned sign language, the Braille alphabet, and she could read and write.

Helen wanted to learn to speak, and in 1890 she began taking speech classes at the Horace Mann School for the Deaf in Boston. After twenty-five years of hard work and practice, Helen was able to speak in a voice that others could understand.

From 1894 to 1896 Helen attended the Wright-Humason School for the Deaf. Here she continued to work on improving her communication, as well as her math, French, German, and geography. In this way Helen prepared herself for college and went on to Cambridge School for Young Ladies. Anne Sullivan attended every class with Helen and interpreted the lectures and books for her, as they were not in Braille. By the time she was 16, Keller had passed the admissions examinations for Radcliffe College; in 1904 she graduated cum laude. This was all done with the assistance of Anne Sullivan interpreting the lectures and texts.

As a young woman Keller became determined to learn about the world and to improve the lives of others. With insight, energy, and deep devotion to humanity, she lectured throughout the world, worked to forward her ideas in Congress, and wrote thousands of letters asking for contributions to finance efforts to improve the welfare of the blind. She visited hospitals and helped blind soldiers. She taught the blind to be courageous and to make their lives rich, productive, and beautiful for others and for themselves.

Keller associated with some of the greatest people of her time, including Alexander Graham Bell, Mark Twain, Andrew Carnegie, John D. Rockefeller, Sr., and Presidents Grover Cleveland, Calvin Coolidge, and Woodrow Wilson. She authored such books as *Helen Keller's Journal*, *Out of the Dark*, *Midstream: My Later Life*, *My Religion*, *The Song of the Stone Wall*, *The World I Live In*, and *The Story of My Life*.

When Keller died in 1968, her name had become a worldwide symbol of what the human spirit can accomplish despite severe physical limitations.⁴³

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Although the world is full of suffering, it is also full
of the overcoming of it.*

—HELEN KELLER



IDA B. WELLS BARNETT

ACTIVIST

1862-1931

For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

—PSALM 128:2, KJV

Ida Bell Wells-Barnett was born to enslaved parents on July 16, 1862, in Holly Springs, Mississippi. Within months after Wells's birth, she was freed from slavery by the Emancipation Proclamation. When the Civil War ended, educational opportunities for newly freed slaves sprouted up throughout the South. Her parents were intent that she receive an education, and enrolled her in school. She continued her education at Rust College in Holly Springs. While there, she was influenced by the missionary spirit of the school and the religious training she had received at home was reinforced.

In 1878, both of her parents died of yellow fever. Rather than allow her five younger siblings to be split up, she took on the responsibility of raising them. To support them, Wells passed an examination to become a teacher and obtained a teaching position at a country school.

Wells's fight for justice began after she challenged Jim Crow laws in Tennessee. Wells brought a successful lawsuit against the Chesapeake and Ohio Railroad after having been removed from her seat when she refused to sit in the "Colored only" car. Her victory, however, was only temporary. In 1887, the Tennessee Supreme Court overruled the lower court.

Nevertheless, Wells remained undeterred in her pursuit for justice. In 1891, under the pen name Iola, Wells wrote newspaper articles criticizing the educational resources available to African-American children. Wells continued her writing career after her teaching contract was not renewed. She worked as a journalist for the *Memphis Free Speech* and acquired an ownership interest in it.

Wells began an anti-lynching campaign in 1892 by writing articles against lynching after three of her friends were lynched by a mob. As a result, her controversial stance led to the destruction of her newspaper office. She continued her crusade at the *New York Age* as a staff writer. In addition to her journalist endeavors, she became a lecturer and organizer of anti-lynching societies throughout the United States.

In 1895 Wells married Ferdinand L. Barnett, a lawyer, editor, and public official. Now known as Mrs. Wells-Barnett, she remained active in Chicago affairs, contributed to the *Chicago Conservator* and other local journals, organized African-American women in anti-lynching campaigns and the suffrage movement, and published *A Red Record* (1895), which detailed lynching. In addition, she founded Chicago's Alpha Suffrage Club, the first Black women's suffrage group.

In addition to her commitment to women's suffrage and the anti-lynching movement, Wells served as secretary of the National Afro-American Council from 1898 to 1902. In 1909, she helped establish the NAACP. By 1912, however, she was excluded from the organization because of her radical views. In 1910, after founding the Negro Fellowship League, she became its first president.

Wells died on March 25, 1931. Her autobiography, *Crusade for Justice*, was published in 1970.⁴⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

The Afro-American is the backbone of the South.

—IDA B. WELLS BARNETT



IRENE MORGAN KIRKALDY

CIVIL RIGHTS ACTIVIST

1917-2007

For we must all stand before Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in this earthly body.

—2 CORINTHIANS 5:10, NLT

Irene Morgan Kirkaldy's defiance of White supremacy in the summer of 1944 led to a Supreme Court decision that outlawed segregated seating on interstate bus lines. Her fight against segregation took place nearly a decade before Rosa Parks refused to yield her bus seat in Montgomery, Alabama.

Irene Morgan, a Seventh-day Adventist and mother of two young children, worked in a plant that made World War II bombers. She was returning to her

home in Baltimore aboard a Greyhound bus in July, 1944, after visiting her mother in Virginia. When the bus grew crowded, the driver told Morgan to give her seat to a White person. She refused, and when a sheriff's deputy tried to take her off the bus, she resisted. "He put his hand on me to arrest me, so I took my foot and kicked him." In the 1995 public television documentary, *You Don't Have to Ride Jim Crow!*, Morgan recalled, "He was blue and purple and turned all colors. I started to bite him, but he looked dirty, so I couldn't bite him. All I could do was claw and tear his clothes."

Morgan was arrested and pleaded guilty to resisting arrest. She paid a \$100 fine, but refused to pay a \$10 fine for violating a Virginia law requiring segregated seating in public transportation. She appealed the case, and the NAACP stepped up to represent her.

When Virginia's highest court ruled against Morgan, the NAACP appealed to the United States Supreme Court. Thurgood Marshall, later to become the first Black Supreme Court justice, argued that segregation aboard interstate buses—Morgan's bus was traveling from Virginia to Maryland—represented an unconstitutional burden on the power of Congress to regulate interstate commerce and threatened free movement across state lines.

On June 3, 1946, the Supreme Court ruled 6 to 1 in favor of Morgan. But the Southern states disregarded the ruling and for years segregation prevailed on busses. Even as late as 1961, when Freedom Riders rode buses through the South to protest segregation, the nation was stunned by the brutal violence they met with in Alabama.

Irene Morgan Kirkaldy, who was born and raised in Baltimore, lived on Long Island and ran a child-care center in Queens with her second husband, Stanley Kirkaldy. At age 68 she received a bachelor's degree from St. John's University,

and five years later she obtained a master's degree in urban studies at Queens College.

In 2000, Gloucester County, where Irene Morgan got on that bus six decades earlier, and where she lived in her final years, honored her on its 350th anniversary. A year later, President Bill Clinton awarded her the Presidential Citizens Medal. "When Irene Morgan boarded a bus for Baltimore in the summer of 1944," the citation read, "she took the first step on a journey that would change America forever." Irene Morgan died in 2007 at the age of 90.⁴⁵

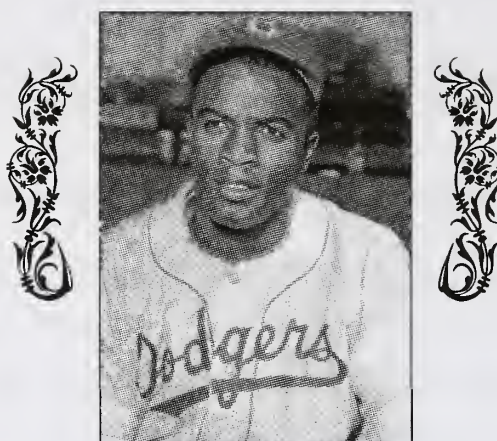
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

When something's wrong, it's wrong, and it needs to be corrected.

—IRENE MORGAN KIRKALDY



JACKIE ROBINSON

BASEBALL PLAYER, PIONEER

1919-1972

*Don't make me either poor or rich, but give me
only the bread I need each day.*

—PROVERBS 30:8, NIRV

Jack "Jackie" Roosevelt Robinson was born near Cairo, Georgia, on January 31, 1919. He was the fifth child and fourth son of Mallie and Jerry Robinson, tenant workers on the plantation of James Madison Sasser in Grady County, just a few miles north of the Florida state line. The young Robinson distinguished himself as a high school athlete, both in track and in baseball, and even more so at Pasadena Junior College, where he excelled at football as well.

In 1939 Robinson entered the University of California at Los Angeles (UCLA), where he became the first student ever to earn letters in four different sports. He

was a star running back on the football team, dubbed the "greatest ball carrier" in the game by *Sporting News*. As a basketball player he led the Pacific Coast Conference in scoring for two seasons. Robinson won the National Collegiate Athletic Association (NCAA) broad jump title in 1940.

He won swimming championships while at UCLA and reached the semi-finals of the national African-American Tennis Tournament. He briefly played professional football for the Honolulu Bears in 1941, leaving Hawaii just two days before the Japanese attacked Pearl Harbor. Robinson was drafted into the army in 1942 and served without seeing combat duty due to an ankle injury. He was honorably discharged in November 1944. Robinson married Rachel Isum, a nursing student he had met at UCLA, in 1946. They had three children together.

In New York the Brooklyn Dodgers' general manager, Branch Rickey, quietly sought to integrate Major League Baseball in the 1940s. He started scouting Black players under the pretense of assembling a Negro League team to be owned by the Dodgers, but he was actually looking for the right player to integrate the game.

In the summer of 1945 Rickey discovered Robinson playing shortstop for the Negro League's Kansas City Monarchs. Believing Robinson would find a warmer reception in Canada, Rickey assigned him to play for Montreal during the 1946 season as a warm-up for his rookie season in the majors the following year. Rickey's hunch was correct. Robinson, the first Black player in the International League in 57 years, was exceedingly popular with the fans as he led the league in batting and runs scored, and his team won the pennant.

In 1947 Rickey invited Robinson to take the historic step of playing for his Brooklyn Dodgers in the major leagues. Rickey asked Robinson to remain passive in the face of the discrimination and cruelty he was sure to encounter.

Robinson agreed, though to do so was very much out of character; he was once court-martialed in the army for refusing to move to the back of a bus. Rickey and Robinson had an understanding that Robinson would be silent for three seasons. Robinson was widely revered for his show of restraint in the face of jeers, slurs, and discrimination from fans, opposing players, and even his own teammates. During spring training, before appearing in his first major league game, Dodger teammates started a petition to prevent him from playing. The team's manager, Leo Durocher, put a stop to their efforts. Still, Robinson often had separate accommodations when the team was traveling.

At the end of his first season, a national poll found him to be the second most popular celebrity in the United States, behind the singer Bing Crosby. He was named the National League's "Rookie of the Year," honored with a "Jackie Robinson Day" for Dodger fans, and featured on the cover of *Time* magazine.

In 1949 Robinson returned to Georgia when the Dodgers played a series of exhibition games in Macon and Atlanta. The tour met vocal opposition from Ku Klux Klansmen, who vowed to keep an integrated team from facing the all-White Atlanta Crackers. Nevertheless, Robinson was met by enthusiastic fans and drew the largest crowds ever assembled at that time for a sporting event in the state.

Robinson was named the National League's Most Valuable Player in 1949, winning the batting title that season with a .342 average. He stole home base 19 times in his career, and in 1954, when he was 35 years old; he became the first National Leaguer in nearly 26 years to steal his way around the bases. In 1956 he was traded to the New York Giants, but he retired from baseball instead of accepting the trade. Robinson was inducted into baseball's Hall of Fame in 1962.

Already involved in civil-rights activity before his retirement, Robinson be-

came even more active in the late 1950s and early 1960s. He became a vocal supporter of Dr. Martin Luther King, Jr., and the National Association for the Advancement of Colored People. At King's request Robinson went to Albany to speak after two Black churches were burned there in August 1962 at the height of the Albany Movement. Robinson headed a national campaign to raise money to rebuild the Albany churches and a burned church in Lee County, ultimately collecting \$50,000. Later that summer, he drew new attention to the movement by speaking at the annual convention of the Southern Christian Leadership Conference in Birmingham, Alabama.

Robinson died of a heart attack on October 24, 1972, at the age of 53. After his death he was the subject of the Broadway musical, *The First*. In 1987 Major League Baseball named its Rookie of the Year Award after him. On April 15, 2004, the first annual Jackie Robinson Day featured tributes before all games, including that of the Atlanta Braves, who played the New York Mets in Shea Stadium. In March 2005, President George W. Bush awarded the Congressional Gold Medal to Robinson. His widow, Rachel, accepted the medal, the highest honor the U.S. Congress can award a civilian, during a ceremony held in Washington, D.C.⁴⁶

In 2007, 60 years after Robinson integrated Major League Baseball, he has honored by having his playing number retired by all teams, ensuring that his number would never be worn by another player.

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



A life is not important except in the impact it has on other lives.

—JACKIE ROBINSON





JACQUES STEPHEN ALEXIS

WRITER, ACTIVIST

1922-1961

*The heart of the discerning acquires knowledge;
the ears of the wise seek it out.*

—PROVERBS 18:15, NIV

One of the most admired of Haiti's novelists, deeply influenced by the work of his predecessor Jacques Roumain, Jacques Stephen Alexis was a part of the generation that challenged the ideas of *négritude* by refusing to locate Haiti's identity exclusively in the African past and emphasizing the creolized nature of Haitian culture.

A descendent of Jean-Jacques Dessalines, Alexis was born on April 22, 1922, in Gonaïves during the American occupation of Haiti (1915-1934). His father was a journalist, historian and diplomat, and Alexis grew up in a family in

which literary and political discussions were the norm. At the age of 18, he made what was regarded as a remarkable literary debut with an essay about the Haitian poet, Hamilton Garoute. He collaborated on a number of literary reviews, before founding La Ruche, a group dedicated to creating a literary and social spring in Haiti in the early 1940s and which helped overthrow President Lescot in 1946.

After studying neurology in Paris, Alexis returned to Haiti, where he wrote his major works. In 1956 he presented his famous essay on the *réalisme merveilleux* of Haiti to the first Congress of Black Writers in 1956. His leftwing *Parti d'Entente Populaire* challenged Francois Duvalier in the early years of his presidency.

Lyrical and dense, Alexis' novels focus on Haiti's urban poor. His first novel, *Compère Général Soleil* (1955), begins in the teeming slums of Port-au-Prince and contains extravagantly lyrical descriptions of the natural world that were to become a hallmark of Alexis' style. The plot turns on the massacre of Haitian cane-cutters in the Dominican Republic in 1937 by Trujillo's troops. Despite the somber events depicted, Alexis concentrates on Hilarius Hilarion's capacity to survive both ideologically and emotionally. The same human potential appears in Alexis's second novel, *Les Arbres Musiciens* (1957), which was inspired by the anti-superstition campaign in the early 1940s. Within the context of the Catholic Church's drive to eradicate voodoo, Alexis traces the fortunes of the Osmin family. This sprawling novel is as much about the emergence of a Black middle class in a corrupt Haiti as it is about the changes taking place through an impoverished community's struggle to survive.

Alexis's later novels take even greater liberties with the novel form. *L'Espace d'un cillement* (1959) is a symbolic novel in which a prostitute, La Niña Estr-

ellita, and a mechanic, El Caucho, represent a microcosm of the Caribbean's experiences. Again, it is the protagonists' capacity to survive the humiliating world of the brothel that is highlighted. Alexis's last work, his *Romancéro aux étoiles* (1960), most fully illustrates his concept of the marvelous world of the popular imagination. These stories are not a gratuitous display of Haiti's rich folk culture, but a demonstration of an inner re-creative response to the horror of conquest, colonization, and repressive government. As in his novels, the poor are not seen simply as victims but as a part of a dynamic counter-culture that ensures their survival.

More than just a brilliant intellectual, Jacques Stephen Alexis was also an active participant in the social and political debates of his time. In 1959, he formed the People's Consensus Party, a left-oriented political party, but was forced into exile by the Duvalier dictatorship. In August 1960, he attended a Moscow meeting of representatives of 81 communist parties from all over the world, and signed a common accord document called "The Declaration of the 81" in the name of Haitian Communists.

In April 1961, he returned to Haiti, but soon after landing at Mole St Nicholas he was captured by Duvalier's Tontons Macoutes. Alexis was never heard from again. ⁴⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*We do not have to choose to between fetishizing and therefore
capitulating to unchanging difference and its simple
evacuation or erasure.*

—JACQUES STEPHEN ALEXIS



JAMES EDSON WHITE

EVANGELIST, AUTHOR

1849-1928

*For this God is our God for ever and ever: he will be
our guide even unto death.*

—PSALM 48:14, KJV

James Edson White, known as Edson throughout his life, was born to Seventh-day Adventist pioneers James and Ellen White in 1849. Plagued with illness during his early years, he was the second of three surviving White sons. Edson was hired by the Review and Herald Office when he was 15 years old and quickly became expert in the field of publishing. This expertise would serve him well throughout his life.

Edson and Emma McDearmon were married on July 28, 1870. The couple did not have children, but had a fruitful and productive marriage of 49 years.

In 1877, the Pacific Seventh-day Adventist Publishing Association called Edson to serve as secretary and to printing plant manager. While there Edson began his prolific publishing career with a songbook, *Song Anchor and Temperance Songs*. In the 1880s White was active in the Sabbath School work, serving in the General Sabbath School Association's highest positions. During that same decade he published numerous books on a variety of subjects through his firm, J.E. White Publishing Company in Battle Creek, Michigan. White's business ventures extended to Chicago and he fell into a kind of spiritual malaise at the turn of the decade.

Edson renewed his faith and found a new passion in life when, in 1893 at a Bible study conference in Battle Creek, he came across a tract of his mother's address to the General Conference in 1891, entitled *Our Duty to the Colored People*. Edson decided to engage in educational and evangelistic work for Blacks in the South. He drafted plans for a riverboat called the *Morning Star* and had it built at Allegan, Michigan.

After collecting a group of brave missionaries, Edson sailed his *Morning Star* along the Yazoo River in Mississippi during 1894, stopping at key spots to set up schools and missionary outposts. The missionaries often faced death from angry Whites who didn't want to see Blacks educated or the two races mixing. But the *Morning Star* team was successful; some 50 educational centers had been established within a few years, a myriad of Blacks had been taught to read and obtained employable skills, and scores of Black denominational workers emerged.

Ellen G. White kept in contact with her son, encouraging and advising him, and also keeping before him the importance of his work. Simultaneously, she urged SDA administrators to help Edson more and get involved with the work among Blacks. Edson published his mother's statements on the Black work in

1898, a volume now known as *The Southern Work*. Edson continued to write, authoring 12 books in all, which have sold hundreds of thousands of copies.

By 1900 Edson White's evangelistic efforts had diminished. The Whites moved to Marshall, Michigan, in 1912 due to Emma's failing health. She died on July 29, 1917. Edson remarried in 1922. He pursued various business ventures until his death on May 30, 1928.

Edson's legacy lives on in the South, where many of the Adventist institutions and much of the membership can trace their origin to his efforts.⁴⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I have been led...to the South.

—EDSON WHITE



JAMES K. HUMPHREY

ADVENTIST MINISTER, EVANGELIST

1877-?

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

—JEREMIAH 31:3, KJV

James Kemuel Humphrey was born in the parish of St. Elizabeth, Jamaica, on March 7, 1877. He attended elementary school in the parish and graduated from Colbert College, where he distinguished himself as an exceptional student and eloquent speaker. On December 19, 1900, he married Viola Anderson of Kingston, Jamaica, embarking shortly thereafter on a career as a Baptist minister.

Always painfully aware of the plight of people of African descent in the "New World," Humphrey left Jamaica in 1901 to visit Africa. On his way there he stopped off in New York City, where he was converted to Adventism by a Seventh-day Adventist layman named J.H. Carroll. A former Catholic, Carroll had been won to Adventism by Stephen Haskell, an Adventist pioneer, and was facilitating home meetings in Brooklyn, New York, when Humphrey entered one day.

The encounter altered Humphrey's plans and changed his life. Struck by the simplicity and logic of what he heard, Humphrey joined the Seventh-day Adventist Church, walking away from the Baptist ministry, itself a significant step. He aborted his trip to Africa, deciding to remain in New York City, where his wife joined him the following year.

In 1903 Humphrey, not Carroll, was chosen to lead the small group of Adventists that had grown out of Carroll's labors, a testament to Humphrey's extraordinary organizational and leadership skills. A gifted musician and reputable scholar, Humphrey had innate charisma, a quality that contributed in no small way to the almost hypnotic effect his presence and words had on people. Humphrey stood over six feet tall and was lean all his life. His lithe frame, however, was not his most distinguishing feature, but the way he grew and styled his hair. Parted to the left and heaped up to the right, Humphrey's hair was snow white from his late forties onward, which exerted a somewhat mystical pull over people.

When Humphrey assumed the leadership of Carroll's group in 1903, it consisted of 10 people. The following year, Humphrey began to function as a licensed minister in the Greater New York Conference of Seventh-day Adventists, and he was an ordained as a Seventh-day Adventist minister in 1907.

That year, he was invited to serve on the Executive Committee of the Greater New York Conference and on the Executive Committee of the Atlantic Union Conference some time later. When the North American Negro Department of the General Conference was established in 1909, Humphrey was appointed as one of the members of the Executive Committee.

Humphrey's meteoric rise in the Adventist Church continued through the 1910s. He was chosen as a delegate from the Atlantic Union to the General Conference Session in 1913, the first of many times he would serve in that capacity. Yet Humphrey could not lose sight of the challenges the race issue presented the SDA denomination.

Humphrey continued to hold tent revivals in New York City, and by 1920 his church, the First Harlem Church, had about 600 members. Humphrey was asked to serve in more leadership positions in the Greater New York Conference, and by the end of 1922, four Black churches were in the Greater New York Conference, all of them under the supervision of Humphrey. The delegates from his church were often the only Black delegates in the conference sessions.

First Harlem Church continued growing so consistently that no building in Harlem was large enough to accommodate the burgeoning congregation. So, on January 1, 1924, Harlem Number Two was launched. Within the year its membership was 125. Humphrey's evangelism continued to spawn new churches, and his influence among the Black work in the conference was dominant. His influence was not confined to African-Americans, however, as evidenced by the various leadership roles accorded him at the Greater New York Conference sessions.

Humphrey wanted to leave New York, and petitioned church leaders to relocate him several times. He was turned down, however, because the Black work in New York was thriving under his efforts. Humphrey was still distressed over the race issue in the church.

Humphrey was asked to preach at the General Conference Session of 1922, certainly the high point in his ministry. In his sermon Humphrey related the incident of a brother who encouraged him to leave the Seventh-day Adventist Church because of the way that Blacks were treated. Humphrey stated that he flatly refused the brother and would never leave God's church.

Humphrey baptized over 300 persons between 1920 and 1927. The First Harlem Church was the largest Seventh-day Adventist church in the Greater New York Conference, and Humphrey was pastoring both it and its daughter church, Number 2. A part of Humphrey's vast appeal was that the gospel he preached was social as well as theological. Humphrey wanted Black people to be empowered economically and spiritually, so he began to promote a self-enhancement program called the Utopia Park Benevolent Association Project (Utopia Park).

Utopia Park did not sit too well with Adventist Church leadership—it was in violation of Church policy. To make matters worse, denominational leaders learned about the project in a roundabout way because Humphrey failed to brief them up front. When church leaders sought to exercise control of the project, Humphrey countered, then resisted. When he refused to alter his plans at the request of church leaders, Humphrey was stripped of his ministerial credentials. His Harlem congregation, which almost unanimously stood in solidarity with him, was shortly thereafter disfellowshipped from the Seventh-day Adventist denomination.

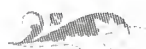
Subsequently, Humphrey established an independent Black religious organization, the United Sabbath-Day Adventists, which was comprised of most of his former members.⁴⁹

The date of J.K. Humphrey's death is unclear.

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



*“In 1905 a brother came to my house and urged me to cut loose
from this denomination...I flatly refused to do it.”*

—J.K. HUMPHREY





JAMES WELDON JOHNSON

AUTHOR, ACTIVIST

1871-1938

And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

—2 CHRONICLES 20:22, KJV

Born James William Johnson in Jacksonville, Florida, on June 17, 1871, the future teacher, poet, songwriter, and civil rights activist was the son of a headwaiter and the first female Black public school teacher in Florida, both of whom had roots in Nassau, Bahamas. The second of three children, Johnson's interests in reading and music were encouraged by his parents. After graduating from the school where his mother taught, Johnson spent time with relatives in Nassau and in New York before continuing with his education.

While attending Atlanta University, from which he earned his A.B. in 1894, Johnson taught for two summers in rural Hampton, Georgia. There he experienced life among poor African-Americans, from which he had been largely sheltered during his middle-class upbringing in Jacksonville. During the summer before his senior year he attended the Columbian Exposition in Chicago, where, on "Colored People's Day," he listened to a speech by Frederick Douglass and heard poems read by Paul Laurence Dunbar, with whom he soon became friends.

After graduating from Atlanta University, Johnson became the principal of the Jacksonville school where his mother had taught, improving education there by adding ninth and tenth grades. In 1895 he founded a newspaper, the *Daily American*, designed to educate Jacksonville's adult Black community, but problems with finances forced it to shut down after only eight months. While still serving as a public school principal, Johnson studied law and became the first African-American to pass the bar exam in Florida.

When Johnson's younger brother, John Rosamond, graduated from the New England Conservatory of Music in 1897, the two began collaborating on a musical theater. Though their attempts to get their comic opera "Tolosa" produced in New York in 1899 were unsuccessful, Johnson's experiences there excited his creative energies. He soon began writing lyrics, for which his brother composed music, including "Lift Every Voice and Sing," which subsequently came to be known as the "Negro National Anthem." The Johnson brothers soon teamed up with Bob Cole to write songs. In 1902, Johnson resigned his post as principal in Jacksonville, and the two brothers moved to New York, where their partnership with Cole proved very successful.

Johnson, though, became dissatisfied with the racial stereotypes propagated by popular music and, in 1903, began taking graduate courses at Columbia University to expand his literary horizons. In 1906 he secured a consulship at Puerto Cabello, Venezuela, the position allowing him time to write poetry and work on a novel. In 1909 he was transferred to Corinto, Nicaragua, where a year later he married Grace Nail, the daughter of prosperous real estate developer from New York. While still in Nicaragua he finished his novel *The Autobiography of an Ex-Coloured Man*, which was published anonymously in 1912 in hopes that readers might think it a factual story.

Unable to secure a more desirable diplomatic post, Johnson resigned his consulship in 1913 and returned to the U.S. After a year in Jacksonville, he moved back to New York to become an editorial writer for the *New York Age*, in which capacity he was an ardent champion for equal rights. In 1917 he published his first collection of poetry, *Fifty Years and Other Poems*, the title poem having received considerable praise when it had first appeared in the *New York Times*.

In 1916, Joel E. Spingarn offered Johnson the post of field secretary for the National Association for the Advancement of Colored People (NAACP). An effective organizer, Johnson became general secretary of the NAACP in 1920. Though his duties prevented him from writing as much as he would have liked, Johnson found time to assemble three ground-breaking anthologies: *The Book of American Negro Poetry* (1922), *The Book of American Negro Spirituals* (1925), and *The Second Book of Negro Spirituals* (1926).

Johnson's second collection of poetry, *God's Trombones: Seven Negro Sermons in Verse*, appeared in 1927 and marks his last significant creative endeavor. His administrative duties for the NAACP were proving strenuous, and, after taking a leave of absence in 1929, he resigned as general secretary in 1930. During his fi-



nal years he wrote a history of Black life in New York that focuses on the Harlem Renaissance entitled *Black Manhattan* (1930), his truly autobiographical *Along This Way* (1933), and *Negro Americans, What Now?* (1934), a book that argues for integration as the only viable solution to America's racial problems.

Johnson died on June 26, 1938, near his summer home in Wiscasset, Maine, when the car in which he was driving was struck by a train. His funeral in Harlem was attended by more than 2,000 people.⁵⁰

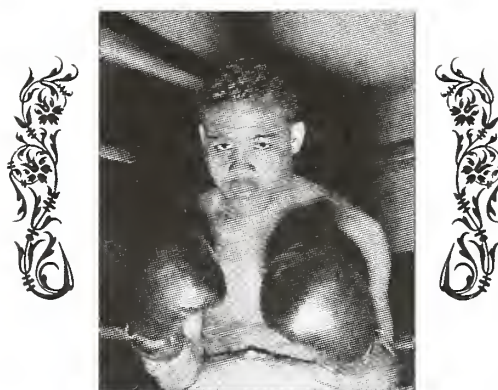
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Lift every voice and sing.

—JAMES WELDON JOHNSON



JOE LOUIS

BOXER

1914-1981

So I do not run without a goal. I fight like a boxer who is hitting something—not just the air.

—1 CORINTHIANS 9:26, NCV

Joe Louis Barrow was born on May 13, 1914, in La Fayette, Alabama, the seventh of eight children. When the boy was just two years old, his father, Munroe Barrow, was committed to an asylum. His mother, Lily, a religious woman, worked hard and raised her children to have manners. She married again to a widower named Pat Brooks, who had eight children of his own. Looking for a better life, Pat and Lily followed the path of many Southern Black families and moved their new family to Detroit, where factory work was plentiful.

Joe was shy, quiet, and uninterested in school, and so was often mistaken for



being dumb. A friend took him to Brewster's East Side Gymnasium and introduced him to boxing. He fell in love with the sport. He shortened his name to Joe Louis so that his mother wouldn't find out, but she caught on eventually. It was in the early days of the Depression, and his stepfather and mother accepted the \$7 checks Louis brought home.

Louis' success in Detroit's amateur boxing tournaments drew the attention of John Roxborough, who became his lifelong manager. Louis kayoed Jack Kracken in his first professional fight on July 4, 1934. Through the end of 1935, he earned \$371,645 in professional purses—about 300 times the average annual salary.

The heavyweight championship was in reach, as long as Louis' team could secure a fight with James J. Braddock, the title holder. The path required that Louis beat other contenders for the title to prove himself a worthy opponent, and to demonstrate that his name could sell tickets. Former heavyweight champion Max Schmeling was on the same path to reclaim his title. The Schmeling and Louis camps agreed to a bout in 1936, with a contract providing that they would not schedule any other fights for six months beforehand. In the interim, Louis took up golf. His remarkable record of victories had bred complacency.

Louis had won his first 27 professional bouts, 23 by knockout—and was the 10-1 favorite in the fight against Schmeling. Yet Schmeling stunned Louis and American fight fans with a knockout in the 12th round. "An idol fell," wrote the *New York Post*, "and the crashing was so complete, so dreadful and so totally unexpected that it broke the hearts of Negroes of the world."

After his first professional loss, Louis returned to training with a renewed purpose—to defeat Schmeling. Schmeling and Braddock had arranged a title match, but as Adolf Hitler made headlines and threatened war, anti-Nazi groups and unions promised a boycott, scaring off the promoter. Braddock's manage-

ment found they could make more money with less controversy by setting up a match with Louis. With a knockout in the eighth round, Louis became the new heavyweight champion of the world. But it was not until his 1938 rematch against Schmeling, when he quickly knocked out the German boxer that Louis truly felt like the undisputed champion.

Louis held the world heavyweight title for 12 years, through 24 bouts, longer than anyone before or since. When the United States entered World War II, Louis enlisted in the Army. "Might be a lot wrong with America but nothing Hitler can fix," he said. He fought exhibition matches to raise money for the Armed Services and boost morale for the troops. He made donations to military relief funds. Historian Jeffrey Sammons says, "Joe Louis set a stunning example through his acts of patriotism, and even the South responded appreciatively."

In 1949, Louis retired as the undefeated champion. He made a failed comeback attempt a few years later, in large part because of an enormous tax bill. He had always been generous to his family, paying for homes, cars and education for his parents and siblings. He was magnanimous to strangers, too, handing out \$20 bills to anyone who asked. He invested in a number of businesses—the Joe Louis Restaurant, the Joe Louis Insurance Company, a softball team called the Brown Bombers, Joe Louis Milk Company, Joe Louis Punch (a drink), the Louis-Rower P.R. firm, a horse farm and more. All eventually failed.

Toward the end of his life, Louis took a job as a greeter for a Las Vegas casino. The government agreed not to collect on the back taxes, and he lived comfortably among friends. He died on April 12, 1981. With the facilitation of President Ronald Reagan, Louis was buried in Arlington National Cemetery with military honors. ⁵¹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I almost always did exactly what I wanted to do.

—JOE LOUIS



JOHANN GUTENBERG

INVENTOR

1400-1468

*For I am not ashamed of the gospel of Christ:
for it is the power of God unto salvation to every one that
believeth; to the Jew first, and also to the Greek.*

—ROMANS 1:16, KJV

Johann Gutenberg was born Johann Gensfleisch zur Laden, in Mainz. He was the third child of Freile zum Gensfleisch and his second wife, Else Wirick zum Gutenberg, whose name Johann adopted. Nothing is known of Gutenberg's studies or apprenticeship except that he learned the trade of a goldsmith while living in Mainz. About 1428 his family was exiled as a result of a revolt of the craftsmen against the noble class ruling the town, and in 1430 Gutenberg established himself in Strassburg, where he remained until 1444.

Gutenberg's experiments in printing began during his years in Strassburg. He was already familiar with the techniques of xylography, the process used to make books and other printed matter in Europe since the fourteenth century, and in the Far East much earlier. Then came the transition from xylography to typography, infinitely more practical for text printing since, instead of reproduction by means of wood carving, a small separate block (type) was used for each sign or character. The idea of movable type probably occurred to many people independently; Gutenberg may have worked in this field about 1436.

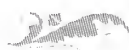
There is no record of Gutenberg's whereabouts after 1444, but he appears again in Mainz according to a document dated October 1448. By 1450 he is known to have had a printing plant, for which he borrowed 800 guilders from the rich financier Johann Fust to enable him to manufacture certain tools and equipment. In December 1452 Gutenberg had to pay off his debt. Being unable to do so, he and Fust concluded a new agreement, under which Gutenberg received another similar loan and the financier became a partner in the enterprise. At that time Gutenberg already printed with movable type, thus making the idea conceived in Strassburg a reality in Mainz. A very valuable assistant to Gutenberg was his young employee and disciple Peter Schoeffer, who joined the firm in 1452. In spite of their successes, the relationship between Gutenberg and Fust took a bad turn, Fust sued Gutenberg for 2,000 guilders, and in 1455 the partnership was dissolved. Fust won the court action and thereby acquired Gutenberg's materials and tools and went into partnership with Schoeffer.

Provenance of printed works of this period is therefore difficult, especially since there are no printed works surviving with Gutenberg's name on them. From that period dates the monumental and extremely beautiful 42-Line Bible, also called the Gutenberg Bible and Mazarin Bible, a work in big folio which is the crowning of many years of collaboration by the Gutenberg-Fust-Schoeffer team. However, when

the first finished copies were turned out in early 1456, Gutenberg, undoubtedly the main creator of the work, no longer belonged to the partnership. Fust continued printing successfully with Gutenberg's equipment and also with machinery improved by Schoeffer. In the meantime Gutenberg, not at all favored by fortune in his various undertakings, had to start all over again. It is believed that the fruit of his work in these years is the 36-Line Bible and the famous Catholicon, a kind of encyclopedia. Again, as Gutenberg never put his name on any of his works, all ascriptions are hypothetical.

In 1462 Mainz was sacked by the troops of Adolph II. Fust's printing office was set on fire and Gutenberg suffered losses as well, the same as other craftsmen. In consequence of this disaster many typographers left Mainz, and through their dispersion they also scattered their until now so jealously protected know-how. Gutenberg remained in Mainz, but he was again reduced to poverty, and he requested the archiepiscopal court for a sinecure, which he obtained, including salary and privileges "for services rendered ... and to be rendered in the future." Gutenberg's post at the court allowed him some economic relief, but nevertheless he carried on with his printing activities. The works from this final period in his life are unknown because of lack of identification.

Reportedly, Gutenberg became blind in the last months of his life, living partly in Mainz and partly in the neighboring village of Eltville. He died in St. Victor's parish in Mainz on February 3, 1468, and was buried in the church of the Franciscan convent in that town. His physical appearance is unknown, though there are many imaginary depictions of his face and figure, including statues erected in Mainz and Strassburg. In 1900 the Gutenberg Museum was founded in Mainz with a library annexed to it to which all the objects and documents related to the invention of typography were entrusted.⁵²



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*It is a press, certainly, but a press from which shall flow in
inexhaustible streams...Through it, God will spread His Word. A
spring of truth shall flow from it: like a new star it shall scatter the
darkness of ignorance, and cause a light heretofore unknown to
shine amongst men.*

—JOHANN GUTENBERG



JOHANN SEBASTIAN BACH

COMPOSER

1685-1750

For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

—1 TIMOTHY 2:3, 4, KJV

Johann Sebastian Bach was a Baroque composer, organist, singer and violinist. He was a counterpoint master known for church music and famous for the St. John Passion and St. Matthew Passion. Bach's music was "rediscovered" in the nineteenth century with the "Bach revival" promoted by Felix Mendelssohn.

Bach was born in Eisenach, Germany, on March 21, 1685. He came from a distinguished family of musicians and composers, that can be traced as far back as the sixteenth century. In his immediate family, only few were not musicians. Among his children, most known in the musical circle were: Wilhelm Friedemann, Carl Philipp Emanuel (CPE), Johann Christoph Friederich Bach, and Johann Christian Bach (JC). Orphaned at age 10, he lived with his brother Johann Christoph, where he had piano and organ lessons. He married twice and had over 20 children, although several died in infancy. After his first wife, Maria Barbara, died he married Anna M. Wulken. She helped him when his sight failed in later years.

Bach was a devoted German Protestant. His sacred music includes about 200 church cantatas, the Easter and Christmas oratorios, masses and magnificat, canons, chorales, and the two great passions, "St. John Passion" and "St. Matthew Passion," the culmination of his work in church choral music. Bach's orchestral music includes his six Brandenburg Concertos (written in 1721, a group of six works dedicated to Christina Ludwig, the Margrave of Brandenburg), and four instrumental suites.

His keyboard music for pianoforte and organ, fugues, and choral music are of equal importance. They include a collection of 48 preludes and fugues (the Toccata and Fugue in D minor for Organ is the "haunted house" music made famous by the original Phantom of the Opera), and of his organ music, the finest examples are the chorale preludes.

Bach also wrote sonatas, partitas, chamber music and songs, and "The Italian Concerto," a spectacular work for solo piano or harpsichord, other concertos for keyboard and violin, and the collections of instrumental music in his final years at Leipzig.

Bach had eye surgery twice in 1749 and became totally blind for a period. Miraculously, his eyesight returned for a while, but during the same month he died of a brain hemorrhage in Leipzig July 28, 1750.

Johann Sebastian Bach composed in myriad genres in the Baroque music except opera, something he left for his contemporary George Frederic Handel. Bach may not have revolutionized musical forms but he gave the musical world models with a mastery of counterpoint, a unique brand of creative polyphony as well as intense spirituality: all his works were dedicated “to the Greater Glory of God.” ⁵³

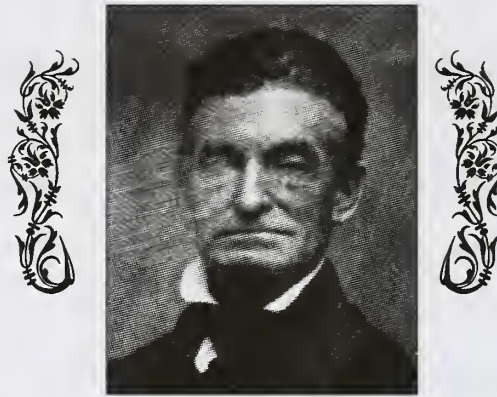
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*The aim and final end of all music should be none other than the
glory of God and the refreshment of the soul.*

—JOHANN SEBASTIAN BACH



JOHN BROWN

REVOLUTIONARY

1800-1859

Can two people walk together without agreeing on the direction?

—AMOS 3:3, NLT

Born in Torrington, Connecticut, on May 9, 1800, John Brown was the son of a wandering New Englander. Brown spent much of his youth in Ohio, where he was taught in local schools to resent compulsory education and by his parents to revere the Bible and hate slavery. As a boy he herded cattle for Gen. William Hull's army during the war of 1812; later he served as foreman of his family's tannery. In 1820 he married Dianthe Lusk, who bore him seven children; five years later they moved to Pennsylvania to operate a tannery of their own. Within a year after Dianthe's death in 1831, Brown wed 16-year-old Mary Anne Day, by whom he fathered 13 more children.

During the next 24 years Brown built and sold several tanneries, speculated in land sales, raised sheep, and established a brokerage for wool growers. Every venture failed, for he was too much a visionary, not enough a businessman. As his financial burdens multiplied, his thinking became increasingly metaphysical and he began to brood over the plight of the weak and oppressed. He frequently sought the company of Blacks, for two years living in a freedmen's community in North Elba, New York. In time he became a militant abolitionist, a "conductor" on the Underground Railroad, and the organizer of a self-protection league for free Blacks and fugitive slaves.

By the time he was 50, Brown was entranced by visions of slave uprisings, during which racists paid horribly for their sins, and he came to regard himself as commissioned by God to make that vision a reality. In August 1855 he went to Kansas to help make the state a haven for anti-slavery settlers. The following year, his hostility toward slave-staters exploded after they burned and pillaged the free-state community of Lawrence. Having organized a militia unit within his Osawatomie River colony, Brown led it on a mission of revenge. On the evening of May 23, 1856, he and six followers, including four of his sons, visited the homes of pro-slavery men along Pottawatomie Creek, dragged their unarmed inhabitants into the night, and hacked them to death with long-edged swords.

In autumn 1856, Brown returned to Ohio. There and during two subsequent trips to Kansas, he developed a grandiose plan to free slaves throughout the South. Provided with moral and financial support from prominent New England abolitionists, Brown began by raiding plantations in Missouri but accomplished little. In the summer of 1859 he transferred his operations to western Virginia, collected an army of 21 men, including five Blacks, and on the night of October 16 raided the government armory and arsenal at Harpers Ferry. From there he

planned to arm thousands of slaves who, learning of his crusade, would flock to his side. Instead, numerous bands of militia and a company of U.S. Marines under Robert E. Lee hastened to Harper's Ferry, where they trapped the raiders inside the fire-engine house and then stormed the building. The fighting ended with 10 of Brown's people killed and seven captured, Brown among them.

After a sensational trial, Brown was found guilty of treason against Virginia and was hanged in Charlestown on December 2, 1859. The stately, fearless, unrepentant manner in which he comported himself in court and on the gallows made him a martyr in parts of the North. ⁵⁴



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I, John Brown, am now quite certain that the crimes of this guilty
land will never be purged away but with blood.*

—JOHN BROWN



JOHN F. KENNEDY

PRESIDENT OF THE UNITED STATES

1917-1963

So let's not get tired of doing what is good. At just the right time we will reap a harvest of blessing if we don't give up.

—GALATIANS 6:9, NLT

On November 22, 1963, when he was hardly past his first thousand days in office, John Fitzgerald Kennedy was killed by an assassin's bullet as his motorcade wound through Dallas, Texas. Kennedy was the youngest man ever elected President of the United States. He was also the youngest president to die in office.

Of Irish descent, Kennedy was born in Brookline, Massachusetts, on May 29, 1917. After graduating from Harvard in 1940, he entered the Navy. In 1943,

when his PT boat was rammed and sunk by a Japanese destroyer, Kennedy, despite grave injuries, led the survivors through perilous waters to safety.

Back from the war, he became a Democratic congressman from the Boston area, advancing in 1953 to the Senate. He married Jacqueline Bouvier on September 12, 1953. In 1955, while recuperating from back surgery, he wrote *Profiles in Courage*, which won the Pulitzer Prize for history.

In 1956 Kennedy almost gained the Democratic nomination for vice president, and four years later was a first-ballot nominee for president. Millions watched his television debates with the Republican candidate, Richard M. Nixon. Winning by a narrow margin in the popular vote, Kennedy became the first Roman Catholic president.

His inaugural address offered the memorable injunction: "Ask not what your country can do for you—ask what you can do for your country." As president, he set out to redeem his campaign pledge to get America moving again. His economic programs launched the country on its longest sustained expansion since World War II; before his death, he laid plans for a massive assault on persisting pockets of poverty.

Responding to ever more urgent demands, Kennedy took vigorous action in the cause of equal rights, calling for new civil rights legislation. His vision of America extended to the quality of the national culture and the central role of the arts in a vital society.

He wished America to resume its old mission as the first nation dedicated to the revolution of human rights. With the Alliance for Progress and the Peace Corps, he brought American idealism to the aid of developing nations. But the hard reality of the Communist challenge remained.

Shortly after his inauguration, Kennedy permitted a band of Cuban exiles, already armed and trained, to invade their homeland. The attempt to overthrow the regime of Fidel Castro was a failure. Soon thereafter, the Soviet Union renewed its campaign against West Berlin. Kennedy replied by reinforcing the Berlin garrison and increasing the Nation's military strength, including new efforts in outer space. Confronted by this reaction, Moscow, after the erection of the Berlin Wall, relaxed its pressure in central Europe.

Instead, the Russians now sought to install nuclear missiles in Cuba. When this was discovered by air reconnaissance in October 1962, Kennedy imposed a quarantine on all offensive weapons bound for Cuba. While the world trembled on the brink of nuclear war, the Russians backed down and agreed to take the missiles away. The American response to the Cuban crisis evidently persuaded Moscow of the futility of nuclear blackmail.

Kennedy now contended that both sides had a vital interest in stopping the spread of nuclear weapons and slowing the arms race—a contention which led to the test ban treaty of 1963. The months after the Cuban crisis showed significant progress toward his goal of “a world of law and free choice, banishing the world of war and coercion.” His administration thus saw the beginning of new hope for both the equal rights of Americans and the peace of the world.⁵⁵

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

And so, my fellow Americans, ask not what your country can do for you—ask what you can do for your country.

—JOHN F. KENNEDY



JONAS SALK

DEVELOPER OF POLIO VACCINE

1914-1995

So let's not get tired of doing what is good. At just the right time we will reap a harvest of blessing if we don't give up.

—GALATIANS 6:9, NLT

In America in the 1950s, summertime was a time of fear and anxiety for many parents; this was the season when children by the thousands became infected with the crippling disease polio. This burden of fear was lifted forever when it was announced that Dr. Jonas Salk had developed a vaccine against the disease. Salk became world-famous overnight, but his discovery was the result of many years of painstaking research.

Jonas Salk was born in New York City in 1914. His parents were Russian-Jewish immigrants who, although they themselves lacked formal education, were determined to see their children succeed, and encouraged them to study hard. Jonas was the first member of his family to go to college. He entered the City College of New York intending to study law, but soon became intrigued by medical science.

While attending medical school at New York University, Salk was invited to spend a year researching influenza. The virus that causes flu had only recently been discovered and the young Salk was eager to learn if the virus could be deprived of its ability to infect, while still giving immunity to the illness. Salk succeeded in this attempt, which became the basis of his later work on polio.

In 1955 Salk's years of research paid off. Human trials of the polio vaccine effectively protected the subject from the polio virus. When news of the discovery was made public on April 12, 1955, Salk was hailed as a miracle worker. He further endeared himself to the public by refusing to patent the vaccine. He had no desire to profit personally from the discovery, but merely wished to see the vaccine disseminated as widely as possible.

Salk's vaccine was composed of "killed" polio virus, which retained the ability to immunize without running the risk of infecting the patient. A few years later, a vaccine made from live polio virus was developed, which could be administered orally, while Salk's vaccine required injection. In the U.S., public health authorities elected to distribute the "live" oral vaccine instead of Salk's. Tragically, the preparation of live virus infected some patients with the disease, rather than immunizing them. Since the introduction of the original vaccine, the few new cases of polio reported in the United States were probably caused

by the “live” vaccine, which was intended to prevent them. In countries where Salk’s vaccine has remained in use, the disease has been virtually eradicated.

Dr. Salk’s last years were spent searching for a vaccine against AIDS. Jonas Salk died on June 23, 1995. He was 80 years old. ⁵⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I have had dreams and I have had nightmares,
but I have conquered my nightmares because of my dreams.*

—JONAS SALK





KWAME NKRUMAH

PRIME MINISTER OF GHANA, PAN AFRICANIST
1909-1972

*Where there is no guidance, a nation falls, but in an
abundance of counselors there is safety.*

—PROVERBS 11:14, NRSV

Francis Nwia Kofi Ngonloma (Kwame Nkrumah) was born on September 21, 1909, in Nkroful, Gold Coast. His father was a goldsmith and his mother a retail trader. Baptized a Roman Catholic, Nkrumah spent nine years at the Roman Catholic elementary school in nearby Half Assini. After graduation from Achimota College in 1930, he started his career as a teacher at several Roman Catholic schools.

Increasingly drawn to politics, Nkrumah decided to pursue further studies in the United States. He entered Lincoln University in Pennsylvania in 1935 and, after graduating in 1939, obtained master's degrees from Lincoln and from the University of Pennsylvania. He studied the literature of socialism, notably Karl Marx and Vladimir Lenin, and of nationalism, especially Marcus Garvey. Eventually, Nkrumah came to describe himself as a "nondenominational Christian and a Marxist socialist." He also immersed himself in political work, reorganizing and becoming president of the African Students' Organization of the United States and Canada. He left the United States in May 1945 and went to England, where he organized the 5th Pan-African Congress in Manchester.

Meanwhile, in the Gold Coast, J.B. Danquah had formed the United Gold Coast Convention (UGCC) to work for self-government by constitutional means. Invited to serve as the UGCC's general secretary, Nkrumah returned home in late 1947. As general secretary, he addressed meetings throughout the Gold Coast and began to create a mass base for the new movement. When extensive riots occurred in February 1948, the British briefly arrested Nkrumah and other leaders of the UGCC.

When a split developed between the middle-class leaders of the UGCC and the more radical supporters of Nkrumah, he formed the new Convention Peoples' Party (CPP), a mass-based party that was committed to a program of immediate self-government. In January 1950, Nkrumah initiated a campaign of "positive action," involving nonviolent protests, strikes, and noncooperation with the British colonial authorities.

In the ensuing crisis, services throughout the country were disrupted, and Nkrumah was again arrested and sentenced to one year's imprisonment. But the Gold Coast's first general election (Feb. 8, 1951) demonstrated the support

the CPP had already won. Elected to Parliament, Nkrumah was released from prison to become leader of government business and, in 1952, prime minister of the Gold Coast.

When the Gold Coast and the British Togoland trust territory became an independent state within the British Commonwealth—as Ghana—in March 1957, Nkrumah became the new nation's first prime minister. In 1958 Nkrumah's government legalized the imprisonment without trial of those it regarded as security risks. It soon became apparent that Nkrumah's style of government was to be authoritarian. Nkrumah's popularity in the country rose, however, as new roads, schools, and health facilities were built and as the policy of Africanization created better career opportunities for Ghanaians.

By a plebiscite of 1960 Ghana became a republic and Nkrumah became its president, with wide legislative and executive powers under a new constitution. Nkrumah then concentrated his attention on campaigning for the political unity of Black Africa, and he began to lose touch with realities in Ghana. His administration became involved in magnificent but often ruinous development projects, so that a once-prosperous country became crippled with foreign debt. His government's Second Development Plan, announced in 1959, had to be abandoned in 1961 when the deficit in the balance of payments rose to more than \$125 million. Contraction of the economy led to widespread labor unrest and to a general strike in September 1961. From that time Nkrumah began to evolve a much more rigorous apparatus of political control and to turn increasingly to the Communist countries for support.

The attempted assassination of Nkrumah at Kulugungu in August 1962—the first of several—led to his increasing seclusion from public life and to the growth of a personality cult, as well as to a massive buildup of the country's in-

ternal security forces. Early in 1964 Ghana was officially designated a one-party state, with Nkrumah as life president of both nation and party. While the administration of the country passed increasingly into the hands of self-serving and corrupt party officials, Nkrumah busied himself with the ideological education of a new generation of Black African political activists. Meanwhile, the economic crisis in Ghana worsened and shortages of food and other goods became chronic.

On Feb. 24, 1966, while Nkrumah was visiting Peking, the army and police in Ghana seized power. Returning to West Africa, Nkrumah found asylum in Guinea, where he spent the remainder of his life. He died of cancer in Bucharest in 1972.⁵⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

"We face neither East nor West; we face Forward."

—KWAME NKRUMAH



LEONARDO DA VINCI

RENAISSANCE MAN

1452-1519

*Live wisely among those who are not believers,
and make the most of every opportunity.*

—COLOSSIANS 4:5, NLT

The illegitimate son of a 25-year-old notary, Ser Piero, and a peasant girl, Caterina, Leonardo was born on April 15, 1452, in Vinci, Italy, just outside Florence. His father took custody of the little fellow shortly after his birth, while his mother married someone else and moved to a neighboring town. They kept on having kids, although not with each other, and they eventually supplied Leonardo with a total of 17 half sisters and brothers.

Growing up in his father's Vinci home, Leonardo had access to scholarly texts owned by family and friends. He was also exposed to Vinci's longstanding

painting tradition, and when he was about 15 his father apprenticed him to the renowned workshop of Andrea del Verrochio in Florence. Even as an apprentice, Leonardo demonstrated his colossal talent. Indeed, his genius seems to have seeped into a number of pieces produced by Verrocchio's workshop from the period 1470 to 1475. For example, one of Leonardo's first big breaks was to paint an angel in Verrocchio's "Baptism of Christ," and Leonardo was so much better than his master that Verrocchio allegedly resolved never to paint again. Leonardo stayed in the Verrocchio workshop until 1477, when he set up a shingle for himself.

In search of new challenges and the big bucks, he entered the service of the Duke of Milan in 1482, abandoning his first commission in Florence, "The Adoration of the Magi." He spent 17 years in Milan, leaving only after Duke Ludovico Sforza's fall from power in 1499. It was during these years that Leonardo hit his stride, reaching new heights of scientific and artistic achievement.

The Duke kept Leonardo busy painting and sculpting and designing elaborate court festivals, but he also put Leonardo to work designing weapons, buildings and machinery. From 1485 to 1490, Leonardo produced studies on loads of subjects, including nature, flying machines, geometry, mechanics, municipal construction, canals and architecture (designing everything from churches to fortresses). His studies from this period contain designs for advanced weapons, including a tank and other war vehicles, various combat devices, and submarines. Also during this period, Leonardo produced his first anatomical studies. His Milan workshop was a veritable hive of activity, buzzing with apprentices and students.

Alas, Leonardo's interests were so broad, and he was so often compelled by new subjects, that he usually failed to finish what he started. This lack of "stick-

to-it-ness” resulted in his completing only about six works in these 17 years, including “The Last Supper” and “The Virgin on the Rocks.” He spent most of his time studying science, either by going out into nature and observing things or by locking himself away in his workshop cutting up bodies or pondering universal truths.

Between 1490 and 1495 he developed his habit of recording his studies in meticulously illustrated notebooks. His work covered four main themes: painting, architecture, the elements of mechanics, and human anatomy. These studies and sketches were collected into various codices and manuscripts, which are now hungrily collected by museums and individuals (Bill Gates recently plunked down \$30 million for the Codex Leicester!).

Back to Milan... after the invasion by the French and Ludovico Sforza’s fall from power in 1499, Leonardo was left to search for a new patron. Over the next 16 years, Leonardo worked and traveled throughout Italy for a number of employers, including the dastardly Cesare Borgia. He traveled for a year with Borgia’s army as a military engineer and even met Niccolo Machiavelli, author of *The Prince*. Leonardo also designed a bridge to span the “golden horn” in Constantinople during this period and received a commission, with the help of Machiavelli, to paint the “Battle of Anghiari.”

About 1503, Leonardo reportedly began work on the “Mona Lisa.” On July 9, 1504, he received notice of the death of his father, Ser Piero. Through the contrivances of his meddling half brothers and sisters, Leonardo was deprived of any inheritance. The death of a beloved uncle also resulted in a scuffle over inheritance, but this time Leonardo beat out his scheming siblings and wound up with use of the uncle’s land and money.

From 1513 to 1516, he worked in Rome, maintaining a workshop and un-

dertaking a variety of projects for the pope. He continued his studies of human anatomy and physiology, but the pope forbade him from dissecting cadavers, which truly cramped his style.

Following the death of his patron Giuliano de' Medici in March of 1516, he was offered the title of Premier Painter and Engineer and Architect of the King by Francis I in France. His last and perhaps most generous patron, Francis I provided Leonardo with a cushy job, including a stipend and manor house near the royal chateau at Amboise.

Although suffering from a paralysis of the right hand, Leonardo was still able to draw and teach. He produced studies for the Virgin Mary from "The Virgin and Child with St. Anne," studies of cats, horses, dragons, St. George, anatomical studies, studies on the nature of water, drawings of the Deluge, and of various machines.

Leonardo died on May 2, 1519 in Cloux, France. Legend has it that King Francis was at his side when he died, cradling Leonardo's head in his arms.⁵⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I have been impressed with the urgency of doing.
Knowing is not enough; we must apply. Being willing
is not enough; we must do.*

—LEONARDO DA VINCI





MADAME C. J. WALKER

INVENTOR, ENTREPRENEUR

1867-1919

Charm can mislead and beauty soon fades. The woman to be admired and praised is the woman who lives in the Fear-of-God.

Give her everything she deserves!

—PROVERBS 31:30, MSG

Born Sarah Breedlove on December 23, 1867, on a Delta, Louisiana, plantation, this daughter of former slaves transformed herself from an uneducated farm laborer and laundress into one of the twentieth century's most successful, self-made entrepreneurs.

Orphaned at age 7, she often said, "I got my start by giving myself a start." She and her older sister, Louvenia, survived by working in the cotton fields of

Delta and nearby Vicksburg, Mississippi. At 14, she married Moses McWilliams to escape abuse from her cruel brother-in-law, Jesse Powell.

Her only daughter, Lelia (later known as A'Lelia Walker), was born on June 6, 1885. When her husband died two years later, she moved to St. Louis to join her four brothers, who had established themselves as barbers. Working for as little as \$1.50 a day, she managed to save enough money to educate her daughter. Friendships with other Black women who were members of St. Paul AME Church and the National Association of Colored Women exposed her to a new way of viewing the world.

During the 1890s, Sarah began to suffer from a scalp ailment that caused her to lose most of her hair. She experimented with many homemade remedies and store-bought products, including those made by Annie Malone, another Black female entrepreneur. In 1905 Sarah moved to Denver as a sales agent for Malone, then married her third husband, Charles Joseph Walker, a St. Louis newspaperman. After changing her name to "Madame" C. J. Walker, she founded her own business and began selling Madame Walker's Wonderful Hair Grower, a scalp conditioning and healing formula, which she claimed had been revealed to her in a dream.

To promote her products, the new "Madame C.J. Walker" traveled for a year and a half on a dizzying crusade throughout the heavily Black South and Southeast, selling her products door to door, demonstrating her scalp treatments in churches and lodges, and devising sales and marketing strategies. In 1908, she temporarily moved her base to Pittsburgh, where she opened Lelia College to train Walker "hair culturists."

By early 1910, she had settled in Indianapolis, then the nation's largest inland manufacturing center, where she built a factory, hair and manicure salon and an-

other training school. Less than a year after her arrival, Walker grabbed national headlines in the Black press when she contributed \$1,000 to the building fund of the "Colored" YMCA in Indianapolis.

In 1913, while Walker traveled to Central America and the Caribbean to expand her business, her daughter A'Lelia, moved into a fabulous new Harlem townhouse and Walker Salon, designed by Black architect Vertner Tandy. "There is nothing to equal it," she wrote to her attorney, F.B. Ransom. "Not even on Fifth Avenue."

Walker herself moved to New York in 1916, leaving the day-to-day operations of the Madame C. J. Walker Manufacturing Company in Indianapolis to Ransom and Alice Kelly, her factory forelady and a former schoolteacher. She continued to oversee the business and to run the New York office. Once in Harlem, she quickly became involved in Harlem's social and political life, taking special interest in the NAACP's anti-lynching movement, to which she contributed \$5,000.

In July 1917, when a White mob murdered more than three dozen Blacks in East St. Louis, Illinois, Walker joined a group of Harlem leaders who visited the White House to present a petition favoring federal anti-lynching legislation.

As her business continued to grow, Walker organized her agents into local and state clubs. Her Madam C. J. Walker Hair Culturists Union of America convention in Philadelphia in 1917 was one of the first national meetings of businesswomen in the country. Walker used the gathering not only to reward her agents for their business success, but to encourage their political activism as well. "This is the greatest country under the sun," she told them. "But we must not let our love of country, our patriotic loyalty, cause us to abate one whit in our protest against wrong and injustice. We should protest until the American sense of justice is so aroused that such affairs as the East St. Louis riot be forever impossible."

By the time she died at her estate, Villa Lewaro, in Irvington-on-Hudson, New York, Madame Walker had helped create the role of the twentieth century, self-made American businesswoman; established herself as a pioneer of the modern Black hair-care and cosmetics industry; and set standards in the African-American community for corporate and community giving.⁵⁹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I got my start by giving myself a start.

—MADAME C. J. WALKER



MALCOLM X

CIVIL RIGHTS ACTIVIST, MINISTER
1925-1965

Those who lead others to do what is right are wise.

—PROVERBS 11:30, NIRV

Malcolm X was one of the most fiery and controversial people of the 20th century.

Born Malcolm Little in Omaha, Nebraska, on May 19, 1925, Malcolm was the son of a Baptist minister who was an avid supporter of Marcus Garvey's Universal Negro Improvement Association. While living in Omaha, the family was often harassed—at one point their house was set afire. In 1929 the family moved to Lansing, Michigan. While in Michigan, Malcolm's father was killed, his body severed in two by a streetcar and his head smashed. In his autobiography, written with Alex Haley, Malcolm asserted that his father may

have been killed by members of the Ku Klux Klan. His mother, stricken by the death of her husband and the demands of providing for the family, was committed to a mental institution.

Leaving school after the eighth grade, Malcolm made his way to New York City, working for a time as a waiter at Smalls Paradise in Harlem. Malcolm began selling and using drugs, turned to burglary, and in 1946, was sentenced to a 10 year prison term on burglary charges.

While in prison Malcolm became acquainted with the Black Muslim sect, headed by Elijah Muhammad, and was quickly converted. Following his parole in 1952, he soon became an outspoken defender of Muslim doctrines, accepting the basic argument that evil was an inherent characteristic of the "White man's Christian world."

Unlike Elijah Muhammad, Malcolm sought publicity, making provocative and inflammatory statements to predominantly White civic groups and college campus audiences. Branding White people "devils," he spoke bitterly of a philosophy of vengeance and "an eye for an eye." When he characterized the Kennedy assassination as a case of "chickens coming home to roost," he was suspended from the Black Muslim movement by Elijah Muhammad.

Disillusioned with Elijah Muhammad's teachings, Malcolm formed his own organizations, the Organization of Afro-American Unity and the Muslim Mosque Inc. In 1964 he made a pilgrimage to Islam's holy city, Mecca, and adopted the name El-Hajj Malik El Shabazz. He also adopted views that were not popular with other Black nationalists, including the idea that not all Whites were evil and that Blacks could make gains by working through established channels.

As a result of Malcolm's new views, he became the victim of death threats. On February 14, 1965, his home was firebombed; his wife and children escaped

unharmmed. A week later, on February 21, Malcolm was shot and killed at the Audubon Ballroom in Harlem while preparing to speak. Three of the men arrested were later identified as members of the Nation of Islam.

The memory and image of Malcolm X has changed as much after his death as his own philosophies changed during his life. At first thought to be a violent fanatic, he is now understood as an advocate of self-help, self-defense, and education; as a philosopher and pedagogue, he succeeded in integrating history, religion, and mythology to establish a framework for his ultimate belief in world brotherhood and in human justice. Faith, in his view, was a prelude to action; ideas were feckless without policy. At least three books published since his death effectively present his most enduring thoughts. In 1992, a monumental film by Spike Lee based on his autobiography, renewed interest and understanding in the meaning of the life and death of Malcolm X.⁶⁰

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*We didn't land on Plymouth Rock;
Plymouth Rock landed on us.*

—MALCOLM X



MARCUS GARVEY

PAN-AFRICANIST

1887-1940

*And he said, The things which are impossible with men
are possible with God.*

—LUKE 18:27, KJV

As an activist who promoted Black pride, Marcus Garvey founded one of the largest mass movements of Black Americans. Garvey's United Negro Improvement Association (UNIA) offered new hope for working-class Blacks in the 1920s. At the same time, Harlem Renaissance artists also encouraged racial pride like Garvey, but within that movement opportunities came to only a limited number of creative African-American individuals. Garvey's clarion call for Black nationalism resonated primarily among lower- and working-class Blacks and inspired numerous Black mass-appeal leaders

and movements. The appeal of Garvey himself faded by the late 1920s, but he remained a complex and controversial figure for his views on Black nationalism and cultural militancy, which energized many Black Americans in the post-World War I era.

Although he would become a pioneering Black nationalist in the United States, Garvey grew up in rather inauspicious surroundings in Jamaica. He was born on Saint Ann's Bay, Jamaica, on August 17, 1887. As a young man, Garvey moved to Kingston, where he worked as a printer and editor. After traveling extensively in the West Indies and Central America and living briefly in England, Garvey became convinced that Black people suffered a sort of universal cultural and economic exploitation wherever they lived outside Africa. Garvey worked to resolve this by preaching cultural unification of Blacks worldwide, stressing the idea of going back to Africa. In 1914, Garvey organized the Universal Negro Improvement Association in Jamaica as the organizational arm of his Black nationalist "Back to Africa" Movement. Soon his oratorical skills drew many supporters. By the time Garvey moved to the United States in 1916, the UNIA had become a budding international movement for downtrodden Blacks seeking help in improving their lives as a collective voice. It was the desperate, post-World War I Black population of inner-city New York that provided Garvey with the most recruits and support.

By the early 1920s, Garvey had made Harlem the home base for the UNIA. During numerous rallies, parades, and similar demonstrations, Garvey preached a message of racial pride and cultural unity to millions of Blacks throughout the United States and the world. Garvey's then-radical message appealed especially to Black Americans who, as a result of the "Great Migration" of the early twentieth century (which had moved millions of Blacks from the rural South to the

urban North), could easily spread Garvey's message through their new urban-based culture. Garvey's fervent nationalism became epitomized in his cry "Up, up, you mighty race! You can accomplish what you will!" By the mid-1920s, the UNIA claimed almost two and a half million members and sympathizers, although in retrospect that number seems inflated.

Yet by the late 1920s, the mass cultural appeal of Marcus Garvey and the UNIA quickly decreased. In 1925, Garvey received a five-year prison sentence for mail fraud, even though the evidence indicated that his subordinates may have committed the crimes without Garvey's knowledge. In 1927, President Coolidge commuted Garvey's sentence and ordered him deported to Jamaica. Without the dynamic Marcus Garvey as its leader, the UNIA quickly disintegrated into a moribund movement. As the Great Depression swept America in the 1930s, Garvey's once forceful movement slipped into anonymity. Garvey sought to resurrect the movement in London in 1935, but gained little success and died a largely forgotten man in London in 1940.

Though Garvey faded from popularity after his incarceration in 1925, his teachings and ideas became a lasting legacy. His emphasis on racial pride, understanding the African heritage, and Black unity shaped the thinking of Malcolm X (whose father was a Garveyite) and the program of the Black Muslims in the 1930s. Garvey's memory also inspired the Black Power movement of the 1960s. Moreover, Garvey's stress on self-reliance is still an important theme among many African-American community leaders. Marcus Garvey remains an undisputed icon of Black pride.⁶¹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Up, up, you mighty race!

—MARCUS GARVEY



MARGARET SANGER

ACTIVIST

1884-1966

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

—ECCLESIASTES 11:5, KJV

The pioneering work of Margaret Higgins Sanger, American crusader for scientific contraception, family planning, and population control, made her a world-renowned figure.

Margaret Higgins was born on September 14, 1884, in Corning, New York. Her father was a thoroughgoing freethinker. Her mother was a devout Roman Catholic who had 11 children before dying of tuberculosis. Although Margaret was greatly influenced by her father, her mother's death left her with a deep

sense of dissatisfaction concerning her own and society's medical ignorance. After graduating from the local high school and from Claverack College at Hudson, New York, she took nurse's training. She moved to New York City and served in the poverty-stricken slums of its East Side. In 1902 she married William Sanger. Although plagued by tuberculosis, she had her first child, a son, the next year. She had another son by Sanger, as well as a daughter who died in childhood.

Margaret Sanger's experiences with slum mothers who begged for information about how to avoid more pregnancies transformed her into a social radical. She joined the Socialist party, began attending radical rallies, and read everything she could about birth control practices. She became convinced that oversized families were the basic cause of poverty. In 1913 she began publishing a monthly newspaper, the *Woman Rebel*, in which she passionately urged family limitation and first used the term "birth control." After only six issues, she was arrested and indicted for distributing "obscene" literature through the mail. She fled to Europe, where she continued her birth control studies, visiting clinics and talking with medical researchers.

Sanger returned to the United States in 1916 and, after dismissal of the indictment against her, began nationwide lecturing. In New York City she and her associates opened a birth control clinic in a slum area to give out contraceptive information and materials. This time she was arrested under state law. She spent a month in prison, as did her sister.

Leaving prison in 1917, Sanger intensified her activities, lecturing, raising money from a group of wealthy patrons in New York, and launching the *Birth Control Review*, which became the publication of her movement for 23 years. Encouraged by a state court decision that liberalized New York's anti-contraceptive statute, she shifted her movement's emphasis from direct action and open re-

sistance to efforts to secure more permissive state and federal laws. Although regularly in trouble with New York City authorities, she continued lecturing to large crowds and keeping in touch with European contraceptive research. Her brilliantly successful visit to Japan in 1922 was the first of several Asian trips. A year later she and her friends opened clinical research bureaus to gather medical histories and dispense birth control information in New York City and Chicago. By 1930 there were 55 clinics across the United States. Meanwhile Sanger obtained a divorce and married J. Noah H. Slee.

Margaret Sanger's fame became worldwide in 1927, when she helped organize and spoke before the first World Population Conference at Geneva, Switzerland. She and her followers continued to lobby for freer state and federal laws on contraception and for the dissemination of birth control knowledge through welfare programs. By 1940 the American birth control movement was operating a thriving clinic program and enjoying general acceptance by the medical profession and an increasingly favorable public attitude.

For most Americans, Margaret Sanger was the birth control movement. During World War II her popularity continued to grow despite her opposition to United States participation in the war based on her conviction that wars were the result of excess national population growth.

In 1946 she helped found the International Planned Parenthood Federation. This was one of her last great moments. She was plagued with heart disease during her the last 20 years of her life, although she continued traveling, lecturing, and issuing frequent statements. She died in Tucson, Arizona, on Sept. 6, 1966.⁶²

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

No woman can call herself free who does not own and control her body. No woman can call herself free until she can choose consciously whether she will or will not be a mother.

—MARGARET SANGER



MARIA MONTESSORI

PHYSICIAN, EDUCATOR

1870-1952

*And all thy children shall be taught of the LORD;
and great shall be the peace of thy children.*

—ISAIAH 54:13, KJV

Maria Montessori was, in many ways, ahead of her time. Born in the town of Chiaravalle, Italy, in 1870, she became the first female physician in Italy upon her graduation from medical school in 1896.

In her medical practice, she began to analyze how children learn, and concluded that they build themselves from what they find in their environment. In 1901 she returned to the university to study psychology and philosophy. In 1904, she was made a professor of anthropology at the University of Rome.

Her desire to help children was so strong, however, that in 1906 she gave up both her university chair and her medical practice to work with a group of 60 young children of working parents in Rome. It was there that she founded the first Casa dei Bambini, or "Children's House." What ultimately became the Montessori method of education developed there, based upon Montessori's scientific observations of children's almost effortless ability to absorb knowledge from their surroundings, as well as their tireless interest in manipulating materials. Every piece of equipment, every exercise, every method Montessori developed was based on what she observed children to do "naturally," by themselves, unassisted by adults.

Children teach themselves. This simple but profound truth inspired Montessori's lifelong pursuit of educational reform, methodology, psychology, teaching, and teacher training—all based on her dedication to furthering the self-creating process of the child.

Maria Montessori made her first visit to the United States in 1913, the same year that Alexander Graham Bell and his wife, Mabel, founded the Montessori Educational Association at their Washington, D.C., home. Among her other strong American supporters were Thomas Edison and Helen Keller.

In 1915, she attracted world attention with her "glass house" schoolroom exhibit at the Panama-Pacific International Exhibition in San Francisco. On this second U.S. visit, she also conducted a teacher-training course and addressed the annual conventions of both the National Education Association and the International Kindergarten Union. The committee that brought her to San Francisco included Margaret Wilson, daughter of U.S. President Woodrow Wilson.

In 1922, Montessori was appointed a government inspector of schools in her native Italy, but because of her opposition to Mussolini's Fascism, she was forced

to leave Italy in 1934. She traveled to Barcelona, Spain, and was rescued there by a British cruiser in 1936, during the Spanish Civil War. She opened the Montessori Training Centre in Laren, Netherlands, in 1938, and founded a series of teacher-training courses in India in 1939.

In 1940, when India entered World War II, she and her son, Mario Montessori, were interned as enemy aliens, but she was still permitted to conduct training courses. Later, she founded the Montessori Center in London (1947). She was nominated for the Nobel Peace Prize three times (1949, 1950, and 1951).

Maria Montessori died in Noordwijk, Holland, in 1952, but her work lives on through the Association Montessori Internationale (AMI), the organization she founded in Amsterdam, Netherlands, in 1929 to carry on her work.⁶³

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*The greatest sign of success for a teacher... is to be able to say,
"The children are now working as if I did not exist."*

—MARIA MONTESSORI



MARIAN ANDERSON

SINGER, GOODWILL AMBASSADOR

1897-1993

That is why the Holy Spirit says, "Today when you hear his voice, don't harden your hearts."

—HEBREWS 3:7, NLT

Most Americans best remember Marian Anderson for her conscience-grabbing concert at the Lincoln Memorial on Easter Sunday, 1939, after she was denied the use of Constitution Hall, an arena that, from 1935 to 1952, opened its doors to White artists only. First Lady Eleanor Roosevelt, appalled at the Hall's racist action, opened the Lincoln Memorial for Anderson's concert. As Abraham Lincoln's statue watched over her from behind, Anderson gave an extraordinary performance that will go down in history as one of the most dramatic civil-rights spectacles ever.



Growing up in Philadelphia's "Negro quarter" in a single rented room with her parents and two sisters, Anderson overcame racial and economic boundaries to become a highly acclaimed contralto. At the age of 6, Anderson sang in the choir of the Union Baptist Church, where she became known as "baby contralto." Despite her sporadic musical education, the unique sound and extraordinary range of her voice continued to impress listeners by the time she turned 16 years old. In fact, her neighbors were so impressed that they raised enough money for her to study under Guisepe Boghetti, a well-known voice teacher.

While studying under Boghetti, Anderson won the opportunity to sing at the Lewisohn Stadium in New York by entering a contest held by the New York Philharmonic Society. She also received a Julius Rosenwald scholarship allowing her to train abroad in England, France, Belgium, Holland, the former Soviet Union, and Scandinavia. In 1935 her performance at the Salzburg festival earned her worldwide recognition and a compliment from Italian conductor Arturo Toscanini, who told her, "A voice like yours is heard only once in a hundred years."

Upon her return home, Sol Hurok, the famous impresario, signed her on to tours in the United States, which were extraordinarily successful. Among the honors she received were the Spingarn Medal, a Doctor of Letters from Howard University, and an invitation from President and Mrs. Roosevelt to sing at the White House, making her the first African-American to entertain there.

The 1950s brought Marian Anderson more well-deserved recognition as both a talented singer and an influential diplomatic force. In 1955 her strength as a classical vocalist won her the role of Ulrica in Verdi's "A Masked Ball," making her the first African-American soloist at the Metropolitan Opera. That same year Anderson was given the position of goodwill ambassador by the State Department. Her travel itinerary included a concert in Israel in 1955 with the Israel

Philharmonic Orchestra and a ten-week concert tour of the South Pacific and Asia in 1957, a tour that appeared on the CBS television series, *See It Now*. As a member of the United Nations Trusteeship Committee, Anderson helped ensure the well-being of over 100 million people living in U.N. trust territories in Africa and the South Pacific.

In 1961, Anderson returned to Washington to sing the national anthem at President John F. Kennedy's inauguration. Two years later, she encountered President Kennedy again when he bestowed upon her the Presidential Medal of Freedom. This honor came appropriately one year before her farewell concert tour, which she opened, ironically, at Constitution Hall, and ended on Easter Sunday 1965 at Carnegie Hall.

Anderson spent her retirement on a 155-acre farm in Danbury, Connecticut, until she moved in with her nephew, Oregon Symphony music director James DePriest, in 1992. She died on April 8, 1993, at the age of 96. ⁶⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*When you stop having dreams and ideals—well, you
might as well stop altogether.*

—MARIAN ANDERSON



MARIE CURIE

PHYSICIST

1867-1934

*Strive for righteousness, goodness, faith,
love, endurance, and gentleness.*

—1 TIMOTHY 6:11, GNT

Marie Curie was the first woman to win a Nobel Prize and the first person to receive two Nobels. She was renowned for her work with radioactivity, and it was that work that would eventually end her life.

She was born Maria Sklodowska in Warsaw, Poland, on November 7, 1867. She was the fifth and last child of piano player and teacher Bronsilawa Boguska and mathematics and physics professor, Wladyslaw Sklodowski. Her childhood nickname was Manya. Her father was a freethinker and her mother was a Catholic.

Her family valued education, so she began her education early. She possessed

a remarkable memory. She graduated from secondary school when she was 16, receiving a gold medal for her work. Unfortunately, her father made some bad investments and she had to go to work at a young age as a teacher, postponing the continuance of her own education. At the age of 18 she became a governess and put her sister, Bronia, through school with the agreement that Bronia would return the favor. She did.

In 1891 at the age of 24, Sklodowska went to Paris to study mathematics, physics and chemistry at the Sorbonne. She studied fervently, and subsisted almost entirely on bread, butter and tea. During her years there she changed the spelling of her name to the French version, Marie.

She met Pierre Curie in Paris while she studied there, and they soon married in a civil ceremony. Marie had left the Catholic Church when she was 20 and Pierre was not a member of any religion.

Marie and Pierre Curie devoted themselves to the study of radioactivity, and were among the first to work with radium and polonium. It was Marie Curie who coined the term "radioactivity," and she named Polonium after her home country of Poland. Pierre was chiefly concerned with the physical properties of radium and polonium, while Marie worked to isolate radium in its pure state. She and one of Pierre's students, Mr. Debierne, accomplished this, and Marie received her doctorate in 1903 based on her findings. Also in 1903, the Curies won the Nobel Prize in Physics for their work along with French physicist, Antoine Henri Becquerel, who had first discovered natural radioactivity.

Marie and Pierre Curie had two daughters. Irene was born in 1897 and Eve was born in 1904. During their childhoods, Marie was a physics instructor at the Normal Superior School for girls in Sévres, France. In 1904 she became chief assistant in Pierre's laboratory.

In 1906, Pierre Curie, whose health had begun to fail due to the work with radioactivity, was hit by a car and killed. This was a deep tragedy for the family, but it strengthened Marie's resolve to continue their work. On May 13, she was appointed to fill Pierre's position and became the first female professor at the Sorbonne.

In 1911 Marie Curie won the Nobel Prize in Chemistry for her achievement of isolating radium and examining its chemical properties. In 1914 she co-founded the Radium Institute in Paris and was its first director. During the First World War, Curie and her daughter, Irene, taught a team of 150 nurses to use X-rays so that bullets could be located in injured soldiers. In 1921 she traveled to the United States, where President Warren Harding presented her with a gram of radium purchased with a collection taken up among American women. In 1922, as a member of the French Academy of Medicine, she devoted her work to medical applications of radioactive substances. In 1932, the Radium Institute of Warsaw, Poland, opened, under the directorship of Marie's sister, Bronia.

Marie Curie died at the age of 67 in 1934 of leukemia, brought on by her years of exposure to high levels of radiation. Her cremated remains are kept in the Pantheon in Paris. She was the first woman to be honored in this way for her personal achievements. After her death the Radium Institute was renamed the Curie Institute.

In 1935, the Curies' daughter, Irene Joliot-Curie, won a Nobel Peace Prize for Chemistry, making them the first mother and daughter to share this honor.⁶⁵

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Life is not easy for any of us—but what of that? We must have perseverance and above all confidence in ourselves. We must believe that we are gifted for something, and that this thing, at whatever cost, must be attained.

—MARIE CURIE



MARTIN LUTHER

1483-1546

REFORMER

*And he answered, Fear not: for they that be with us
are more than they that be with them.*

—2 KINGS 6:16, KJV

The German reformer Martin Luther was the first and greatest figure of the Protestant Reformation. A prolific author, musician, and preacher, from his own time to the present Luther has been a symbol of Protestantism.

Martin Luther was born in Saxony, Germany, on November 10, 1483, the son of Hans and Margaret Luther. Luther's parents were peasants, but his father had worked hard to raise the family's status, first as a miner and later as the owner of several small mines, to become a small-scale businessman. His early education was typical of late 15th century practice. To a young man in Martin's situation,

the law and the church offered the only chance for a successful career—law. Martin was enrolled at the University of Erfurt in 1501. He received a Bachelor of Arts degree in 1502 and a Master of Arts in 1505. In the same year he enrolled in the instructors of law, giving every sign of being a dutiful and, likely, a very successful, son.

Between 1503 and 1505, however, Martin experienced a religious crisis that would take him from the study of law forever. A dangerous accident in 1503, the death of a friend a little later, and Martin's own personal religious development had by 1505 changed his focus. On July 2, 1505, while returning to Erfurt after visiting home, Martin was caught in a severe thunderstorm and flung to the ground. At that moment, in terror, he vowed to become a monk if he survived. This episode changed the course of Luther's life. Two weeks later, against his father's wishes and to the dismay of his friends, Martin Luther entered the Reformed Congregation of the Eremitical Order of St. Augustine at Erfurt.

Life as a monk was difficult. Luther made his vows in 1506 and was ordained a priest in 1507. In 1510 Luther was sent to Rome, Italy, and in 1512 received his doctorate in theology. Then came the second significant turn in Luther's career: he was appointed professor of theology at Wittenberg. He was to teach throughout the rest of his life.

The doctrine of justification by faith, which was taking shape in Luther's thought between 1515 and 1519, drew him further into theological thought as well as into certain positions of practical priestly life. The most famous of these was the controversy over indulgences. A person who committed a sin could buy an indulgence from the church to avoid punishment for the sin, even to the point of escaping time in Purgatory. In 1513 a great effort to distribute indulgences was proclaimed throughout Germany. In 1517 Luther posted the Ninety-Five

Theses on the door of the castle church at Wittenburg, in an effort to start an academic debate on the practice of granting indulgences. This was the customary time and place to display such an article and, as a result, they were given widespread fame. Attention of both theologians and the public focused on the practice.

News of Luther's theses spread, and in 1518 he was called before Cardinal Cajetan, the Roman Catholic representative at Augsburg, to deny his theses. Refusing to do so, Luther returned to Wittenberg, where, in the next year, he agreed to a debate with the theologian Johann Eck (1486–1543). The debate soon became a struggle between Eck and Luther in which Luther was driven by his opponent to taking even more radical theological positions, thus laying himself open to the charge of heresy. By 1521 Eck secured a papal bull condemning Luther, and Luther was summoned to the Imperial Diet at Worms in 1521 to answer the charges against him.

Luther came face to face with the power of the Roman Catholic Church and empire at Worms. He was led to a room in which his writings were piled on a table and ordered to disclaim them. He replied that he could not do this. Luther left Worms and was taken, for his own safety, to the castle of Wartburg, where he spent some months in privacy, beginning his great translation of the Bible into German and writing numerous essays.⁶⁶

Martin Luther died at Eisleben, the town of his birth, on February 18, 1546. Luther's life and work are an example of what can be done when one person challenges the establishment with the courage of his convictions.

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Here I stand; I can do no other. God help me.

—MARTIN LUTHER



MARTIN LUTHER KING, JR.

PREACHER, POLITICAL ACTIVIST

1929-1968

*Therefore is judgment far from us, neither doth justice overtake us:
we wait for light, but behold obscurity; for brightness,
but we walk in darkness.*

—ISAIAH 59:9, KJV

Intelligent, dedicated, charismatic, and religious, Martin Luther King, Jr., had what it took to inspire the conscience of the American public. He appealed to the moral sense of Americans, and after years of leading civil rights activists in nonviolent protest and direct action, his leadership helped to desegregate the South and provide better conditions for Blacks everywhere. He is one of the best-known icons in the history of the United States of America.

Martin Luther King, Jr., was born in Atlanta, Georgia, on January 15, 1929, to Alberta Williams King and to Reverend Martin Luther King, Sr. At a young age, King excelled in school, easily skipping ninth and twelfth grades. When he was 15 years old, he received a unique opportunity: under a special program created for high school students, King was admitted to Morehouse College. He began college during the fall of 1944.

While he had excelled in high school, King found that college was more challenging. He was only able to read at an eighth grade level. Despite this hindrance, King still managed to finish college in 1948 with a bachelor degree in sociology. King decided that as opposed to his previous interest in pursuing the law or medicine, he would pursue a career in the ministry.

In the fall of 1948, he began attending Crozer Theological Seminary in Chester, Pennsylvania. It was at Crozer that he became serious about his studies. He studied the works of theologians such as Reinhold Niebuhr. Among his studies, he also took a particular interest in Gandhi's nonviolent philosophy. However, King was heavily influenced by Niebuhr's idea of man's sinfulness. He believed that this sinfulness prevented nonviolent resistance from being effective. King, therefore, would not come to accept nonviolent resistance until it was put into action years later during the Montgomery bus boycott.

As opposed to King's mediocre work at Morehouse, at Crozer his professors were impressed with his intellectual ability. Upon the suggestion of a professor, King decided to pursue a doctoral degree. He received his bachelor's degree in divinity in 1951 and enrolled at Boston University to study systematic theology that fall. While in Boston, he met Coretta Scott. They married in 1953 and had four children. King received his Ph.D. in 1955.

In 1954, King became the pastor of Dexter Avenue Baptist Church in Montgomery, Alabama. Shortly thereafter, on December 1, 1955, Rosa Parks was arrested after she refused to give up her seat to a White rider on a Montgomery city bus. Based on Parks' decision to contest the arrest, the Montgomery Improvement Association was founded in order to organize the boycott of city buses. The members of the Association elected King as president.

Nonviolent resistance slowly began to emerge as the defining force in the protest. During the boycott, King received numerous threats and his home was bombed. King and his family were not harmed, but this led to his concrete belief in the effectiveness of nonviolent resistance. After more than a year, the boycott ended when the United States Supreme Court affirmed the District Court order to desegregate the city buses.

After successfully navigating the bus boycott, King had emerged as a national figure.

In October 1960, King participated in the student sit-in movement. He was arrested and sentenced to serve time in prison. His sentence received nationwide media attention. After President Dwight Eisenhower decided not to intervene, presidential candidate John F. Kennedy got involved and King was released.

King continued to participate in nonviolent protest. By 1963, however, King felt that civil rights progress was stagnant. Then, at the March on Washington on August 28, 1963, King gave his famous *I Have a Dream* speech. More than 250,000 Blacks and Whites who had gathered at the Lincoln Memorial witnessed this memorable speech.

In 1963, King became Time magazine's Man of the Year. One year later, he received the Nobel Peace Prize. This was also an important year for the civil rights movement. As the movement had garnered widespread support, the Civil

Rights Act of 1964 was passed.

After 1965, disenfranchisement with King surfaced among African-Americans who became impatient with his method of nonviolent resistance. During the 1965 Selma, Alabama march for voting rights, opposition became more prevalent when the marchers, who were led by King, marched across the Edmund Pettus Bridge but stopped when confronted by a barricade of state troopers. King and the marchers kneeled, prayed, and then turned around.

Radical African-Americans believed that King should have handled the situation differently. Furthermore, as the Black Power movement became stronger and as Malcolm X's message of Black Nationalism became more accepted by Northern urban Blacks, King increasingly became a controversial figure.

Despite the growing dissatisfaction with King's tactics, he expanded his focus to include opposition to the Vietnam War, which strained his relations with President Lyndon B. Johnson. Additionally, King also began focusing on poor people of all races and other social injustices.

In the spring of 1968, in the midst of planning the Poor People's March on Washington, King left for Memphis, Tennessee, to lead a strike by city sanitation workers. It was there that he delivered his last speech, *I've Been to the Mountaintop*.

The next day, April 4, 1968, while standing on the balcony of the Lorraine Motel, he was assassinated. King was 39 years old. A few months later, on June 8, 1968, James Earl Ray was arrested in London, England. Ray pled guilty to the murder of King and was sentenced to ninety-nine years in prison.

In 1983 President Ronald Reagan signed January 15 as Martin Luther King, Jr., Day into law. It is one of three United States federal holidays to commemorate an individual person.⁶⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I have a dream...

—MARTIN LUTHER KING, JR





MATTHEW HENSON

EXPLORER

1866-1955

Faith is the confidence that what we hope for will actually happen; it gives us assurance about things we cannot see.

—HEBREWS 11:1, NLT

Matthew Henson, one of the world's greatest explorers, was born in Baltimore in 1866. At an early age, Henson's mother died, leaving him to live alone with his father. Unfortunately, the family experienced problems with the Klu Klux Klan. To escape the problems and make a better life for his son, Henson's father moved the family to Washington, D.C. While Henson's father worked to support them, Matthew took care of the elderly uncle they lived with. During the time they lived in Washington, Henson's father died, leaving his son in the care of his uncle. The uncle was mean and abusive to the

point that it caused Matthew to run away from the only home he had. For awhile Henson wandered the streets. He was a poor, ragged and uneducated kid. What could he offer to someone to earn a living? Finally, he came to a small restaurant. The owner hired Henson to sweep and mop the floors, clean the kitchen and wash the dishes. Since he had nowhere else to stay, the owner allowed Henson to sleep on the floor of the restaurant after closing.

One day, Henson saw a sign advertising a ship's captain who was looking for young men to go to sea. Henson figured he had nothing to lose and signed up. That was the beginning of Matthew Henson's sailing career. For the rest of his teenage years, Henson sailed around the world. He learned mathematics, navigation, the operations of a ship and how to read books and maps. By the time he was 21, Matthew Henson was an experienced sailor.

Between his terms at sea, Henson would sometimes work to earn a little money. One job he had would change the course of his life. The year was 1887, the place was a fur and supplies shop in Washington, D.C., where Henson had been working as a clerk. It was a family owned shop so the owner knew Henson quite well. One day, as Henson was working, a man visited the store to buy some supplies. He was an engineer and explorer named Robert Peary. Peary needed supplies and a servant to take with him on a trip to Nicaragua. He was working for the government to chart the Nicaraguan jungle in hopes of building a canal there. The store owner told Peary that Henson was "bright and strong. He's only 21, but he's already been around the world."

The trip to Nicaragua was the changing point in Henson's life. He used his mapmaking skills from his sailing experience to help Peary chart the Nicaraguan jungle. Peary was so impressed that he made Henson his trusted assistant and fellow explorer.

Peary's dream was to reach the North Pole. He wanted to be the first man in the world to reach it and he wanted Matthew Henson to be right there with him. Henson was there every time except for the first attempt. Over the course of the first five trips, Henson learned everything he possibly could from the Eskimo about surviving in the Arctic. He learned to break trails, build camp, repair sleds, drive a dog team, hunt polar bears, and even make clothes out of animal skins. Henson was so skilled and strong that Peary remarked "I couldn't get along without him."

On his last trip to reach the North Pole, Peary took Henson with him. Peary was almost 50 years old and more determined than ever to reach the North Pole before he died. Conditions in the Arctic favored the expedition. It was spring and the winter storms had passed. The men had just enough supplies to take a single trip to the site that Peary had calculated to be the North Pole. On April 9, 1909, six men made a mad dash for the North Pole: Matthew Henson, followed by four Eskimos pulling Robert Peary on a sled (his feet were frostbitten). Henson outran them all, becoming the first man in the world to reach the North Pole. Peary handed him the American Flag, which he planted at the site in the snow. He then posed for a picture with the four Eskimo guides who led Peary and Henson to the top of the world.

The explorers returned home to a divided public. Their claim as the first to reach the North Pole was disputed by some and believed by others. Another explorer even claimed to reach the pole first. Their claim was finally proven to be true, but not without consequence. Matthew Henson was shoved out of the limelight. Peary, his fellow explorer and "friend", claimed that he was the first man to reach the North Pole.

With nothing else to do, Henson was reduced to carrying luggage and parking cars to earn a living. Years after that famous expedition, however, Henson was accepted as a member of the Explorer's Club. Subsequently the club worked to get Henson recognized as the true discoverer of the North Pole. Their efforts paid off. In 1954—a year before Henson died—President Dwight D. Eisenhower presented him with an award acknowledging his great accomplishment.⁶⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I think I'm the first man to sit on top of the world.

—MATTHEW HENSON



MBANDE NZINGA

ANGOLAN QUEEN

1583-1663

*O Lord, I have so many enemies; so many are against me.
So many are saying, "God will never rescue him!" But you,
O Lord, are a shield around me; you are my glory, the one
who holds my head high.*

—PSALM 3:1-3, NLT

Ngola Ann Nzinga Mbande was a 17th century queen of the Ndongo Kingdom of the Mbundu people in southwestern Africa. Her royal title in the Kimbundu language, *Ngola*, was the derivation of the name of the country, Angola.

Nzinga was born to Nzinga Mbande Ngola Kiluaje and Guenguela Cakombe around 1583. She lived during a period when the Atlantic slave trade and the

consolidation of power by the Portuguese in the region were growing rapidly. Nzinga first appears in the historical record as the envoy of her brother, the Ngola Ngoli Bbondi, at a peace conference with the Portuguese governor in Luanda. After years of Portuguese incursions to capture slaves and intermittent bloody battles, Nzinga was able to negotiate a fair treaty of equal terms. Nzinga converted to Christianity to strengthen the treaty and adopted the name, Dona Anna de Souza. Unfortunately the Portuguese broke the treaty.

Upon learning of the breach, Nzinga asked her brother to intercede and fight back the Portuguese invasion. After he refused, she personally formed an alliance with the Jaga people by marrying their chief, and subsequently conquered the Matamba Kingdom. She gained notoriety during the war for personally leading her troops and forbade her subjects to call her Queen, preferring to be addressed as King. The Jaga eventually betrayed her, but she was able to form an alliance with the Dutch until they were defeated by the Portuguese at Luanda. After the defeat of the Dutch, Nzinga retreated to Matamba and continued to resist Portugal. She was able to form a further coalition in 1635 with the kingdoms of Kongo, Kassanje, Dembos, and Kissama. She resisted Portugal for thirty more years, continuing to lead troops into battle well beyond her sixties.

Nzinga fought the Portuguese until finally, in 1659, weary from the long struggle, she signed a peace treaty with them. After the wars with Portugal ended, she attempted to reconstruct her nation that had been seriously damaged by years of conflict. She devoted her efforts to resettling former slaves and developing an economy that did not depend upon the slave trade.

In time Portugal, and most of Europe, would come to respect her. Despite numerous efforts to dethrone her, Nzinga died a peaceful death at age eighty on December 17, 1663 in Matamba.

After her death former alliances disintegrated and the Portuguese overran the area. Today she is remembered in Angola for her political and diplomatic acumen, great wit and intelligence, as well as her brilliant military tactics. ⁶⁹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I will not bow my head!

—*Women in World History*, ATTRIBUTED





MIRIAM MAKEBA

SINGER, ACTIVIST

1932-2008

In that day you will sing: "I will praise you, O Lord! You were angry with me, but not any more. Now you comfort me. See, God has come to save me. I will trust in him and not be afraid. The Lord God is my strength and my song; he has given me victory."

—ISAIAH 12:1-2, NLT

South African singer and political activist Miriam Makeba is chief among those who have proclaimed the experiences of Black South Africans. Throughout a career spanning more than three decades, she established herself as a powerful voice in the fight against apartheid—the South African



practice of institutional political, economic, and social oppression along racial and ethnic lines.

Often referred to as “Mother Africa” and “The Empress of African Song,” Makeba is credited with bringing the rhythmic and spiritual sounds of Africa to the West. Her music is a soulful mix of jazz, blues, and traditional African folk songs shaded with potent political overtones. Using music as a primary forum for her social concerns, the singer has become a lasting symbol in the fight for racial equality and has come to represent the pain of all South Africans living in exile.

Makeba’s first encounter with the severity of government rule in her native land came when she was just two and a half weeks old. Following her mother’s arrest for the illegal sale of home-brewed beer, the infant served a six-month jail term with her. Makeba’s formative years were equally difficult. As a teenager she performed backbreaking domestic work for White families and endured physical abuse from her first husband. She found solace and a sense of community in music and religion. Singing first in a choir, Makeba soon showcased her talents with local bands, achieving success on the regional club circuit.

Makeba captured international attention with her role in the film *Come Back, Africa*, a controversial anti-apartheid statement released in 1959. Following the film’s debut at the Venice Film Festival, Makeba traveled to London, where she met respected American entertainer and social activist Harry Belafonte. Impressed by her unique and profound renderings of African folk songs, he served as her mentor and promoter in the United States, arranging performances for her in New York City clubs and a guest spot on the *Steve Allen Show*. This exposure brought Makeba worldwide acclaim and launched a cross-cultural music career of uncommon proportions.

The 1960s proved an especially tumultuous decade for Makeba. Her outspoken opposition to the repressive political climate in South Africa set the stage for harsh government retaliation. Makeba's call for an end to apartheid became increasingly powerful, and her recordings were subsequently banned in South Africa. More than three decades of exile began for the singer in 1960, when, seeking to return to her native land for her mother's funeral, her passport was invalidated by the South African government. Makeba also endured turmoil in her personal life. Between 1959 and 1966 she suffered two failed marriages, one to singer Sonny Pilay and another to trumpeter Hugh Masekela. In the early 1960s she faced a serious threat to her health, battling cervical cancer through radical surgery.

Perhaps the biggest blow to Makeba's career, however, came with her 1968 marriage to American civil rights activist Stokely Carmichael. A self-avowed revolutionary, Carmichael took a militant "Black Power" stance that was often perceived as divisive and threatening to the fabric of American society. Having long used song as a vehicle to raise social and political awareness, Makeba was stunned by the devastating effect of her marriage on her career; her relationship with Carmichael effectively eliminated her arena for social expression in the West. In her autobiography *Makeba: My Story*, she recalled her suddenly unwelcome status in the United States: "My concerts are being canceled left and right. I learn that people are afraid that my shows will finance radical activities. I can only shake my head. What does Stokely have to do with my singing?" When her record label, Reprise, refused to honor her contract in the States, Makeba moved with Carmichael to Guinea, West Africa.

Although Makeba's marriage to Carmichael ended in 1978, she remained in Guinea for several years. She continued performing in Europe and parts of

Africa, promoting freedom, unity, and social change. During the singer's time in Guinea, though, heartbreaking misfortune again touched her life. Her youngest grandson became fatally ill, and her only daughter, Bongi, died after delivering a stillborn child. Yet, through all of her trials, Makeba derived consolation from her music and her undying faith in God.

In the spring of 1987 Makeba joined American folk-rock legend Paul Simon's phenomenal *Graceland* tour in the newly independent Black nation of Zimbabwe. An unprecedented display of multicultural music and racial unity, the concert focused attention on the injustice of imperial racist policies in South Africa and displayed the talents of generations of South African musicians.

In a *Chicago Tribune* interview, Makeba summarized her thoughts on life in exile: "I have love, but I also have suffering. I am a South African. I left part of me there. I belong there." In June of 1990 Makeba was finally allowed to go home; she visited Johannesburg for the first time in 31 years.⁷⁰

During a concert on November 9, 2008, Makeba became ill, was rushed to a hospital where she died of a heart attack.

LIFE IMPACT REFLECTION

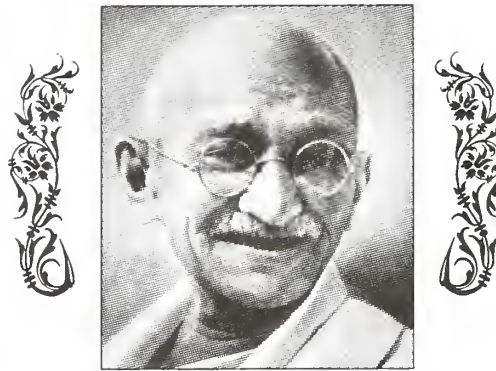
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I look at an ant and I see myself: a native South African, endowed by nature with a strength much greater than my size so I might cope with the weight of a racism that crushes my spirit.

—MIRIAM MAKEBA





MOHANDAS GANDHI

ACTIVIST

1869-1948

For jealousy and selfishness are not God's kind of wisdom. Such things are earthly, unspiritual, and demonic. For wherever there is jealousy and selfish ambition, there you will find disorder and evil of every kind.

—JAMES 3:15-16, NLT

Mohandas K. Gandhi was born on October 2, 1869, into a family of moderate wealth in western India. At the age of 18, Gandhi sailed to England to study law. He soon began to combine his legal studies with philosophical and intellectual pursuits, reading the Bhagavad Gita and the New Testament. In 1893, he accepted an offer to work in South Africa. There, through



continued study, he developed a belief in the futility of violence and began his lifelong practice of fasting. It was also in South Africa where Gandhi was first exposed to blatant racial prejudice, leading him to explore ways of achieving social change. Gandhi spent the next two decades leading the struggle on behalf of the Indian minority in South Africa.

Gandhi's plan to effect social change centered around national disobedience campaigns. The first such campaign was to oppose the Salt Laws, laws which made it illegal to prepare salt from sea water because it would deny the British colonial government its tax. On April 6, 1930, Gandhi stepped on Dandi beach and evaporated sea water to obtain salt crystals, encouraging anyone willing to risk prosecution to do the same. There was also a national boycott of imports, specifically of British goods.

The Salt Laws campaign was an example of an effective nonviolent campaign that was not based on vengeance. The Indians sent a message to the British government that they were united and committed to the struggle for independence. Over 60,000 individuals subjected themselves to prison, including Gandhi, and many others were wounded or killed.

While in prison, Gandhi began a fast to protest the policy of separate electorates for Untouchables—those who occupied India's lowest caste—within India's new constitution. The fast elicited public attention, helped to refocus attention on the problem of untouchability, and resulted in a major campaign. A resolution was passed by India's Constituent Assembly in 1947 making the practice of untouchability illegal. It was a historic decision that the *New York Times* compared with the abolition of slavery.

Despite Gandhi's urgings, on August 15, 1947, in the midst of violence and rioting, Britain transferred power to a partitioned India, creating the two in-

dependent states of India and Pakistan. Gandhi was dejected by the sacrifice of unity in India's independence, as he wrote, "it would be on the question of Hindu-Moslem unity that my Ahimsa [nonviolence] would be put to its severest test."

On January 30, 1948, Gandhi was assassinated while entering a prayer meeting in New Delhi. The man who demonstrated to the world the revolutionary power of nonviolence to counter racism in South Africa, colonial rule in India, and the economic exploitation of workers and peasants was gone; but Gandhi's philosophy of nonviolence would go on to directly influence Dr. Martin Luther King, Jr., and the American civil-rights movement, as well as many other non-violent struggles throughout the world. ⁷¹

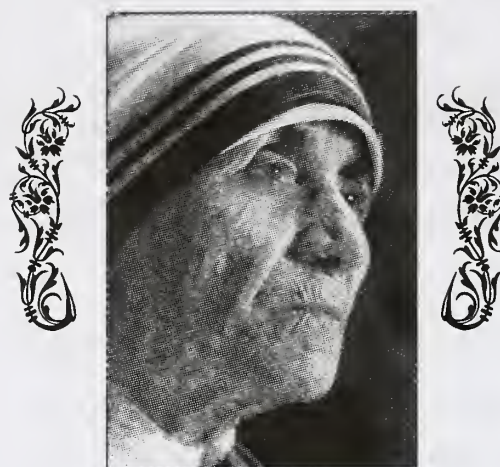
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

My life is my message.

—MOHANDAS GHANDI



MOTHER TERESA

HUMANITARIAN

1910-1997

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

—1 CORINTHIANS 15:58, KJV

Mother Teresa lives in history as one of the great servants of humanity. She was an Albanian Catholic nun who came to India and founded the Missionaries of Charity in Calcutta. Her selfless work among the poverty-stricken people of Calcutta is an inspiration for people all over the world and she was honored with the Nobel Peace Prize for her work.

Mother Teresa's birth name was Agnes Gonxha Bojaxhiu. She was born on August 27, 1910, in Macedonia. Her father was a successful merchant and she

was youngest of the three siblings. At the age of 12, she decided that she wanted to be a missionary and spread the love of Christ. At the age of 18 she left her parental home and joined the Sisters of Loreto, an Irish community of nuns with missions in India.

After a few months of training at the Institute of the Blessed Virgin Mary in Dublin, Mother Teresa came to India. On May 24, 1931, she took her initial vows as a nun. From 1931 to 1948, Mother Teresa taught geography and catechism at St. Mary's High School in Calcutta. However, the prevailing poverty in Calcutta had a deep impact on Mother Teresa's mind and in 1948 she received permission from her superiors to leave the convent school and devote herself to working among the poorest of the poor in the slums of Calcutta.

In Calcutta she started an open-air school for homeless children. Soon she was joined by voluntary helpers, and she received financial support from church organizations and the municipal authorities. In 1950, Mother Teresa received permission from the Vatican to start her own order, which came to be known as the "Missionaries of Charity." The primary task of the Missionaries of Charity was to take care of people who no one else would care for.

The Missionaries of Charity, which began with 12 members in Calcutta, today has more than 4,000 nuns running orphanages, AIDS hospices, and charity centers that care for refugees, the blind, disabled, aged, alcoholics, poor and homeless, and victims of floods, epidemics and famine. After being granted permission by the Vatican, the Missionaries of Charity opened their first house outside of India in Venezuela. Presently, the Missionaries of Charity has a presence in more than 100 countries.

Mother Teresa's work has been recognized and acclaimed throughout the world and she has received a number of awards and distinctions. These include

the Pope John XXIII Peace Prize (1971), Nehru Prize for Promotion of International Peace & Understanding (1972), Balzan Prize (1978), Nobel Peace Prize (1979) and Bharat Ratna (1980).

On September 5, 1997, just nine days after her 87th birthday, Mother Teresa died in Calcutta, working among the people that she loved so much. She left a legacy of selfless service that has been a model of a dedicated life. ⁷²

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

By blood, I am Albanian. By citizenship, an Indian. By faith, I am a Catholic nun. As to my calling, I belong to the world. As to my heart, I belong entirely to the Heart of Jesus.

—MOTHER TERESA



NAT TURNER

LIBERATOR

1800-1831

Do not follow the crowd in doing wrong.

—EXODUS 23:2, NLT

Nat Turner was born in Southampton County, Virginia, the son of Nancy, an African-born slave, and her husband (name unknown), also a slave and perhaps African-born, both of whom belonged to Benjamin Turner. Though Nat Turner changed owners a number of times, he did not experience the disruption of being shipped south to Georgia or Mississippi. He spent his entire life in Southampton County; nonetheless, as a consequence of slavery, he experienced separation from all the people who mattered most to him. Separated while very young from his father, who reportedly escaped to the North, Nat was raised by his mother and paternal grandmother.

In 1809 Benjamin Turner loaned Nat and his mother, along with some other slaves, to work his son Samuel Turner's land; the next year Benjamin died, and Samuel inherited both mother and son. Nat was put to work as a field hand at the age of 12. By 1822 he had married a slave named Cherry, but that year he was separated from his wife and his mother when, after the death of Samuel Turner, each was sold to a different owner. Nat Turner became the property of Thomas Moore, but Moore died in 1828. Turner then became the legal property of Thomas Moore's 9 year old son Putnam Moore, whose mother married Joseph Travis in 1829, and thus Joseph Travis gained control of Nat Turner, who continued to be the property of the child Putnam Moore.

Whites and Blacks alike recognized Turner's exceptional intelligence even as a child, so much so that it was widely said of him that he "would never be of any service to any one as a slave," that—as his parents had drummed into him—he was "intended for some great purpose." As a child he learned to read. In his teens he began preaching at slaves' clandestine religious meetings, and in 1827 he even baptized a White overseer, Etheldred T. Brantley. All through his teens and twenties he worked as a field hand and found himself separated from one family member after another. He had to live apart from his wife and their children. At 30 years of age, standing about 5'7", weighing 150 pounds, very dark skinned, wearing a mustache, often projecting a commanding presence, he belonged to a little boy. None of his masters had been particularly cruel or unkind, but each had presumed to be his master.

On May 12, 1828, Turner experienced a vision that led him to believe that God had chosen him to lead a great uprising of Blacks against Whites. As he was later reported to have recalled, he "heard a loud noise in the heavens, and the Spirit instantly appeared to me and said the Serpent was loosened, and Christ

had laid down the yoke he had borne for the sins of men.” The Spirit went on to declare that Nat Turner should take that yoke on “and fight against the Serpent, for the time was fast approaching when the first should be last and the last should be first.” Turner must watch the heavens for signs that would tell him when, and then “I should arise and . . . slay my enemies with their own weapons.”

Turner recruited four slave men to work with him. In the summer of 1831 he set a date for action—the Fourth of July, which was later postponed to August 21st. The rebellion began in the early hours of August 22. The Travis place was the first stop, and the first to be killed were young Putnam Moore, his mother Sally, and her husband, Joseph, the man, woman, and child whose property Nat had been. More than 50 more Whites died at the hands of Turner and his men during that Monday and Tuesday.

Supported by forces ranging from the local patrol and vigilante groups to units of the U.S. Army and Navy stationed at Fortress Monroe, Virginia, militia captured or dispersed Turner’s comrades. Dozens of his followers were tried, convicted, and either executed or transported out of Virginia to slavery elsewhere. Scores more among slaves and free Blacks in other communities were also tried, or were killed without the formality of a trial.

Turner himself was found on Sunday, October 30, hiding in the woods less than two miles from the Travis place. Brought to trial on November 5 in Jerusalem (now Courtland), Virginia, he was convicted of “conspiring to rebel and making insurrection.” He was hanged six days later from an oak tree.⁷³

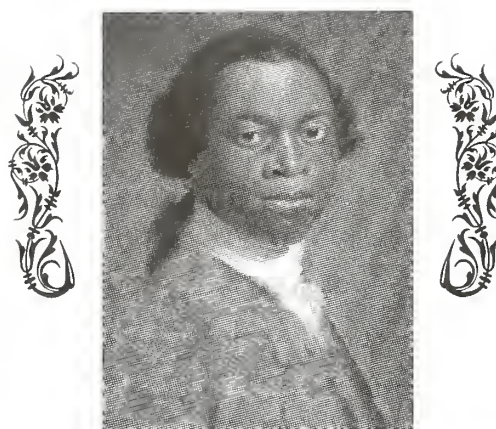
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I heard a loud noise in the heavens, and the Spirit was loosened,
and Christ had laid down the yoke he had borne for the sins of
men, and that I should take it on and fight against the Serpent,
for the time was fast approaching when the first should be last
and the last should be first.*

—NAT TURNER



OLAUDAH EQUIANO

TRAVELER, WRITER

1745-(CA)1801

You intended to harm me, but God intended it all for good.

—GENESIS 50:20, NLT

O laudah Equiano (Gustavus Vassa) was kidnapped from his African village at the age of 11, shipped through the arduous “Middle Passage” of the Atlantic Ocean, seasoned in the West Indies, and sold to a Virginia planter. He was later bought by a British naval officer, Captain Pascal, as a present for his cousins in London. After 10 years of enslavement throughout the North American continent, where he assisted his merchant slave master and worked as a seaman, Equiano bought his freedom. At the age of 44 in 1789, he wrote and published his autobiography, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, The African*. More than two centuries later,



this work is recognized not only as one of the first works written in English by a former slave, but perhaps, more importantly, as a new literary genre—the slave narrative.

Equiano recalls his childhood in Essaka (an Igbo village formerly in north-east Nigeria), where he was adorned in the tradition of the "greatest warriors." He is unique in his recollection of traditional African life before the advent of the European slave trade. Equally significant is Equiano's life on the high seas, which included not only travels throughout the Americas, Turkey and the Mediterranean, but also participation in major naval battles during the French and Indian War (Seven Years' War), as well as in the search for a northwest passage, led by the Phipps expedition of 1772-1773. Equiano also records his central role, along with Granville Sharpe, in the British Abolitionist Movement. As a major voice in this movement, Equiano petitioned the Queen of England in 1788. He was appointed to the expedition to settle London's poor Blacks in Sierra Leone, a British colony on the west coast of Africa. Sadly, he did not complete the journey back to his native land.

Despite these attractive accomplishments, however, Equiano's most important work is his autobiography, which became a best-seller. Only Defoe's *Robinson Crusoe* has rivaled Equiano's in popularity. He published nine different editions before his death in 1797, including an American edition (1791) and German and Dutch editions (1790 and 1791, respectively). By 1837, nine more editions had been published. Three editions were bound together with the poems of another former slave child, Phyllis Wheatley, whose *Poems on Various Subjects* (1773) was the first collection of poems published by an African-American. Together, their works form the genesis of the early African-American literary tradition.⁷⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



When you make men slaves, you deprive them of half their virtue, you set them, in your own conduct, an example of fraud, rapine, and cruelty, and compel them to live with you in a state of war; and yet you complain that they are not honest or faithful! You stupify them with stripes, and think it necessary to keep them in a state of ignorance. And yet you assert that they are incapable of learning; that their minds are such a barren soil or moor, that culture would be lost on them; and that they come from a climate, where nature, though prodigal of her bounties in a degree unknown to yourselves, has left man alone scant and unfinished, and incapable of enjoying the treasures she has poured out for him!

An assertion at once impious and absurd.

—OLAUDAH EQUIANO



ORVILLE AND WILBUR WRIGHT

INVENTORS

ORVILLE (1871-1948), WILBUR (1867-1912)

*For I the Lord thy God will hold thy right hand,
saying unto thee, Fear not; I will help thee.*

—ISAIAH 41:13, KJV

The Wright brothers, Orville and Wilbur, were the children of Bishop Milton Wright and Susan Catherine (Koerner) Wright. Wilbur Wright was born near Millville, Indiana, on April 16, 1867. Orville Wright was born in Dayton, Ohio, on August 19, 1871.

Their father settled the family in Dayton, where he was editor of a newspaper published by the Church of the United Brethren in Christ. His various jobs as a minister in that church led to the family moving frequently, but they never sold the house on 7 Hawthorn Street, and kept returning.

The Wright house provided an excellent setting for the children's intellectual and creative development. Orville wrote of his childhood: "We were lucky enough to grow up in an environment where there was always much encouragement to children to pursue intellectual interests; to investigate whatever aroused curiosity."

One activity Bishop Wright initiated was for debates in which two family members would each defend one side, then switch and defend the other side. The house had two libraries: books on theology in the bishop's study, while the downstairs library had a large and diverse collection. Reading in the family library played a big role in the development of the Wright brothers' interest in flight.

In 1878, when Orville and Wilbur were ages 7 and 11, their father brought them a toy "helicopter." It was based on an invention by French aeronautical pioneer Alphonse Penaud. Made of cork, bamboo, and paper, with a rubber band to twirl its twin blades, it was a little bigger than an adult's hand. They later said this sparked their interest in flight. During the next few years, Wilbur and Orville tried to build these themselves, but the bigger they made them the less well they flew. Somewhat discouraged, the brothers turned to kites.

During the winter of 1885-1886, Wilbur was hit in the face with a hockey stick while playing an ice-skating game, resulting in his losing his front teeth. The injury did not seem particularly serious at first. But Wilbur, who had been athletic and healthy until then, began to be withdrawn. As the bishop later said, "In his nineteenth year when playing a game on skates at an artificial lake at the Soldier's Home near Dayton, Ohio, a bat accidentally flew out of the hand of a young man...and struck Wilbur, knocking him down, but not injuring him much. A few weeks later, he began to be affected with nervous palpitations of the

heart, which precluded the realization of the former idea of his parents, of giving him a course in Yale College." Wilbur remained homebound for the next four years, possibly suffering as much from depression as from his vaguely defined heart disorder. Wilbur cared for his mother during this time, who was dying from tuberculosis. He also read extensively from the family library.

In 1889, with Wilbur's help, Orville designed and built a printing press, and the brothers began publishing a weekly and then a daily paper. In 1892 they opened a bicycle shop, and in 1896 started manufacturing their own brand. Orville invented a self-oiling wheel hub. That year German aviator Otto Lilienthal died in a glider crash, but his pioneering work showed that manned flight was feasible. French aviation researcher Octave Chanute collected data and brought together young aviators to experiment with gliders on the sand dunes at the Lake Michigan shore. The Wright brothers' interest in flight was renewed, and they set about to learn everything they could about the subject, gathering and reading whatever they could, and later designing experiments of their own.

To provide adequate lift for large gliders, the Wright brothers needed to find a place with more wind than was typical anywhere near Dayton. In November 1899 Wilbur wrote to Willis L. Moore, Chief of the U.S. Weather Bureau, asking about high wind conditions throughout the country. The first rural place on the list Moore sent back was Kitty Hawk, North Carolina. During the years 1900, 1901, and 1902, Orville and Wilbur experimented at Kitty Hawk with kites, gliders, and a wind tunnel they built to test wing design. The Wright brothers developed the first effective airplane, and made the historic first airplane flight in 1903.

In 1905, the Wright brothers built an airplane that could fly for more than half an hour at a time. In 1908 Orville made the world's first flight of over one

hour at Fort Myer, Virginia, in a demonstration for the U.S. army, which subsequently made the Wright planes the world's first military airplanes. That same year Wilbur made over 100 flights near Le Mans, France; the longest one, on December 31, a record flight: 2 hours, 19 minutes.

The brothers never married. Wilbur Wright died at age 45 of typhoid. Orville Wright died of a heart attack at age 77.⁷⁵

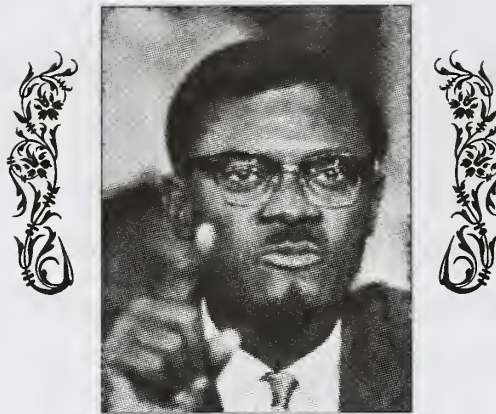
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

The airplane stays up because it doesn't have the time to fall.

—ORVILLE WRIGHT



PATRICE LUMUMBA

PRIME MINISTER OF CONGO

1925-1961

*The way of the wicked is an abomination unto the LORD:
but he loveth him that followeth after righteousness.*

—PROVERBS 15:9, KJV

Patrice Emery Lumumba was born on July 2, 1925, in the tiny village of Onalua, in northeastern Kasai, a Congolese province. At the time of his birth, the Congo was still a colony of Belgium. As a child, Lumumba attended Protestant and then Catholic schools run by White missionaries. At the mission schools, Lumumba proved to be a good student, even though the mud-brick house he lived in had no electricity and he could not study after dark. In addition, the mission schools were poorly equipped, with few textbooks or basic school supplies. Nevertheless, Lumumba's teachers spotted his quick in-

telligence and loaned him their own books, encouraging him to advance. Some teachers, however, found that his intelligence caused them problems, feeling he asked too many troublesome questions.

As a young man, Lumumba found a job as a postal clerk in the city of Stanleyville (now called Kisangani) in 1954. There he rapidly became a community leader and organized a postal workers' labor union. His activities were encouraged by local members of the Belgian Liberal political party.

In 1957, having been appointed to the position of sales director for a brewery, Lumumba left Stanleyville for the Congo's capital, Léopoldville (now called Kinshasa). There he soon became involved in an important political project. He helped to found the Movement National Congolais (MNC) political party, which aimed to represent all Congolese, rather than representing only the interests of a particular tribe or region. Lumumba's exciting personality and public speaking talents soon won him prominence in this party.

In 1959 the Belgian authorities announced a new plan for the Congo. They proposed to hold local elections that would lead within five years to full Congolese independence. During that year, Lumumba gained recognition as the only truly national figure on the Congo political scene.

Lumumba was briefly imprisoned in November 1959 on charges of encouraging the outbreak of riots, but was set free to attend a political conference. Then, in the May 1960 general elections, Lumumba and his allies won 41 of 137 seats in the National Assembly (the Congo's legislature). They also gained important positions in four of six provincial governments. As leader of the largest single party, Lumumba was somewhat reluctantly selected by the Belgians to become the Congo's first prime minister a week before independence.

During his brief time in office, Lumumba had to face an unusually high number of sudden emergencies and was prematurely dismissed from office in September of the same year.

The National Assembly put Lumumba back in power as prime minister, but a small group from the army, led by Colonel Mobutu, took over the government instead. Lumumba was put under unofficial house arrest (confinement in one's home). Meanwhile, his political associates had gone to Stanleyville to organize a rival government. Lumumba slipped out of the capital and tried to make his way toward Stanleyville, but he was arrested by an army patrol and held prisoner in a military camp at Thysville.

Even after imprisonment, Lumumba's reputation and the strength of his followers remained a threat to the unstable new rulers of the Congo. This was demonstrated when Lumumba nearly managed the incredible feat of persuading his military jailers to help him retake power. This incident only strengthened the conviction of authorities in the capital to get rid of him. On January 18, 1961, Lumumba was picked up by a small group of soldiers and White mercenaries. He was taken to a nearby house and murdered.

The shock waves caused by the killing traveled around the world. They created enough international pressure to cause the UN Security Council to permit the use of force as a last resort by UN forces in the Congo. This decision caused events that led to the restoration of a civilian government in Léopoldville and to the eventual end of all movements by regions to secede from the Congo. In addition, Lumumba's tragic murder caused him to be hailed as a hero and symbol for various causes after his death. However, he is best remembered as a passionate believer in the power of African nations to shape their own destinies and free themselves from colonial influence.⁷⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

History will one day have its say, but it will not be the history that Brussels, Paris, Washington, or the United Nations will teach... but...Africa will write its own history, and it will be, to the north and to the south of the Sahara, a history of glory and dignity.

—PATRICE LUMUMBA



PAUL LAWRENCE DUNBAR

POET

1872-1906

He who is of a greedy spirit stirs up strife, but he who puts his trust in the Lord shall be enriched and blessed.

—PROVERBS 28:25, AB

Paul Laurence Dunbar was the first African-American poet to garner national critical acclaim. Dunbar penned a large body of dialect poems, standard English poems, essays, novels, and short stories before he died at the age of 33. His work often addressed the difficulties encountered by members of his race and the efforts of African-Americans to achieve equality in America. He was praised both by the prominent literary critics of his time and his literary contemporaries.



Dunbar was born on June 27, 1872, in Dayton, Ohio, to Matilda and Joshua Dunbar, both natives of Kentucky. His mother was a former slave and his father had escaped from slavery and served in the 55th Massachusetts Infantry Regiment and the 5th Massachusetts Colored Cavalry Regiment during the Civil War. Matilda and Joshua had two children before separating in 1874. Matilda also had two children from a previous marriage.

The family was poor, and after Joshua left, Matilda supported her children by working in Dayton as a washerwoman. One of the families she worked for was the family of Orville and Wilbur Wright, with whom her son attended Dayton's Central High School. Though the Dunbar family had little material wealth, Matilda was always a great support to Paul Lawrence as his literary stature grew. Having heard poems read by the family she worked for when she was a slave, Matilda loved poetry and encouraged her children to read. Dunbar was inspired by his mother, and he began reciting and writing poetry as early as age 6.

Dunbar was the only African-American in his class at Dayton Central High, and while he often had difficulty finding employment because of his race, he rose to great heights in school. He was a member of the debating society, editor of the school paper and president of the school's literary society. He also wrote for Dayton community newspapers. He worked as an elevator operator in Dayton's Callahan Building until he established himself locally and nationally as a writer. He published an African-American newsletter in Dayton, *The Dayton Tattler*, with help from the Wright brothers.

His first public reading was on his birthday in 1892. A former teacher arranged for him to give the welcoming address to the Western Association of Writers when the organization met in Dayton. James Newton Matthews became a friend of Dunbar's and wrote to an Illinois paper praising Dunbar's work.

The letter was reprinted in several papers across the country, and the accolades drew regional attention to Dunbar. With literary figures beginning to take notice, Dunbar decided to publish a book of poems. *Oak and Ivy*, his first collection, was published in 1892.

Though his book was received well locally, Dunbar still had to work as an elevator operator to help pay off his debt to his publisher. He sold his book for a dollar to people who rode the elevator. As more people came in contact with his work, however, his reputation spread. In 1893, he was invited to recite at the World's Fair, where he met Frederick Douglass, the renowned abolitionist who rose from slavery to political and literary prominence in America. Douglass called Dunbar "the most promising young Colored man in America."

Dunbar moved to Toledo, Ohio, in 1895, with help from Attorney Charles A. Thatcher and Psychiatrist Henry A. Tobey. Both were fans of Dunbar's work, and they arranged for him to recite his poems at local libraries and literary gatherings. Tobey and Thatcher also funded the publication of Dunbar's second book, *Majors and Minors*.

It was Dunbar's second book that propelled him to national fame. William Dean Howells, a novelist and widely respected literary critic who edited *Harper's Weekly*, praised Dunbar's book in one of his weekly columns and launched Dunbar's name into the most respected literary circles across the country. A New York publishing firm, Dodd Mead and Co., combined Dunbar's first two books and published them as *Lyrics of a Lowly Life*. The book included an introduction written by Howells. In 1897, Dunbar traveled to England to recite his works on the London literary circuit. His national fame had spilled across the Atlantic.

After returning from England, Dunbar married Alice Ruth Moore, a young writer, teacher and proponent of racial and gender equality who had a master's

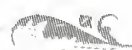
degree from Cornell University. Dunbar took a job at the Library of Congress in Washington, D.C. He found the work tiresome, and ironically, it is believed the library's dust contributed to his worsening case of tuberculosis. He worked there for only a year before quitting to write and recite full-time.

In 1902, Dunbar and his wife separated. Depression stemming from the end of his marriage and declining health drove him to a dependence on alcohol, which further damaged his health. He continued to write, however. He ultimately produced 12 books of poetry, four books of short stories, a play and five novels. His work appeared in *Harper's Weekly*, the *Sunday Evening Post*, the *Denver Post*, *Current Literature* and a number of other magazines and journals. He traveled to Colorado and visited his half-brother in Chicago before returning to his mother in Dayton in 1904. He died there on February 9, 1906.⁷⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



*I know why the caged bird sings, ah me, when his wing is bruised
and his bosom sore; when he beats his bars and he would be free,
it is not a carol of joy or glee, but a prayer that he sends
from his heart's deep core.*

—PAUL LAWRENCE DUNBAR





PHILLIS WHEATLEY

POET

1753-1784

To one person the Spirit gives the ability to give wise advice; to another the same Spirit gives a message of special knowledge.

—1 CORINTHIANS 12:8, NLT

Phillis Wheatley was born in Africa (probably Senegal) about 1753 or 1754. When she was about 8 years old, she was kidnapped and brought to Boston. There, in 1761, John Wheatley bought her as a personal servant for his wife, Susanna. As was the custom of the time, Phillis was given the Wheatley family's surname.

The Wheatley family taught Phillis English and Christianity, and, impressed by her quick learning, also taught her Latin, ancient history, mythology and classical literature. Once Phillis Wheatley demonstrated her abilities, the Wheatleys

permitted her time to study, write, and, as early as 1765, compose poetry. Phillis Wheatley had fewer restrictions than most slaves experienced, but she was still a slave. Her situation was unique: she was not quite part of the White Wheatley family, nor did she quite share the place and experiences of other slaves.

In 1767, the *Newport Mercury* published Phillis Wheatley's first poem, a tale of two men who nearly drowned at sea. Her elegy for the evangelist George Whitefield brought more attention to Phillis Wheatley. This attention included visits by a number of Boston's notables, including political figures and poets. She published more poems each year and a collection of her poems was published in London in 1773.

The introduction to this volume of poetry by Phillis Wheatley is unusual. It is essentially an "attestation" by seventeen men of Boston that she had, indeed, written the poems herself:

WE whose Names are underwritten, do assure the World, that the POEMS specified in the following Page, were (as we verily believe) written by Phillis, a young Negro Girl, who was but a few Years since, brought an uncultivated Barbarian from Africa, and has ever since been, and now is, under the Disadvantage of serving as a Slave in a Family in this Town. She has been examined by some of the best Judges, and is thought qualified to write them.

The collection of poems by Phillis Wheatley followed a trip that she took to England. She was sent to England for her health when the Wheatley's son, Nathaniel Wheatley, was traveling to England on business. She caused quite a sensation in Europe. She had to return unexpectedly to America when they received word that Susanna Wheatley was ill. Sources disagree on whether Phillis Wheatley was freed before, during, or just after this trip, or whether she was freed later. Mrs. Wheatley died the next spring.

In 1776, while her master and mistress were still alive, Phillis Wheatley had written a poem to George Washington, lauding his appointment as commander of the Continental Army. After her marriage, she addressed several other poems to George Washington. She sent them to him, but he never responded again.

The American Revolution intervened in Phillis Wheatley's career, causing disruptions in her life. First John Wheatley moved the household to Providence, Rhode Island, then back to Boston. When her master died in March of 1778, she was effectively, if not legally, freed. Mary Wheatley, the daughter of the family, died that same year. A month after the death of John Wheatley, Phillis Wheatley married John Peters, a free Black man from Boston.

History is not clear about John Peters' story. He was either a ne'er-do-well who tried many professions for which he was not qualified, or a bright man who had few options to succeed given his color and lack of formal education.

The Revolutionary War continued to cause disruption, and John and Phillis moved briefly to Wilmington, Massachusetts. Having children, trying to support the family, losing two children to death, and dealing with the war's effects and a shaky marriage, Phillis Wheatley was able to publish few poems during this period. She and a publisher solicited subscriptions for an additional volume of her poetry which would include 39 of her poems, but with her circumstances and the war's effect on Boston, the project failed. A few poems were published as pamphlets.

Eventually John deserted Phillis, and to support herself and her surviving child she had to work as a scullery maid in a boardinghouse. In poverty and among strangers, on December 5, 1784, Phillis Wheatley died. Her last known poem was written for George Washington. Her second volume of poetry was lost.⁷⁸

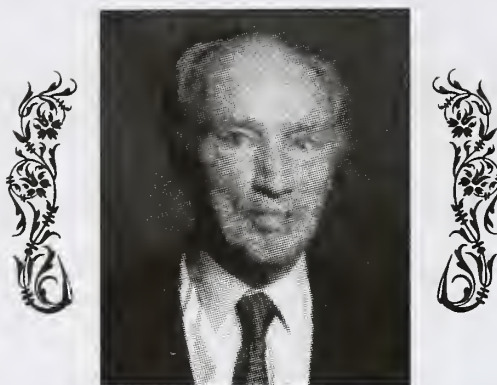
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Remember, Christians, Negro's, black as Cain,
May be refin'd, and join th' angelic train."*

—PHILLIS WHEATLEY



PIERRE TRUDEAU

CANADIAN PRIME MINISTER

1919-2000

Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

—PSALM 31:20, KJV

Pierre Elliott Trudeau was born in Montreal in 1919; his father was Québécois, his mother of Scottish descent. He went to a local school, Académie Querbes, and then to the Jesuit college, Jean-de-Brébeuf. In spite of the Depression, Trudeau's father had become a wealthy man in the 1930s and the family toured Canada and Europe frequently. Trudeau graduated from the University of Montreal with a law degree in 1943, passed his bar exams, then enrolled in a master's program at Harvard. In 1946, he went to Paris to study at the École des sciences politiques, and then at the London School of Economics in Britain.

Trudeau worked in Ottawa as advisor to the Privy Council before returning to Montreal. He began supporting labour unions, especially during the Asbestos Strike, and criticized the repression of the Union Nationale under Premier Duplessis. With other outspoken intellectuals, Trudeau started the journal *Cité Libre* as a forum for their ideas. In 1961, he began teaching law at the University of Montreal. In 1965, the Liberal party was looking for potential candidates in Quebec; Trudeau and two of his colleagues, Jean Marchand and Gérard Pelletier, were invited to run for the party in the federal election that year. They won their seats, and in April 1967, Trudeau became minister of justice. Within a year, he had reformed the divorce laws and liberalized the laws on abortion and homosexuality.

When Lester Pearson resigned as prime minister in 1968, Trudeau was invited to run as a candidate. He won the Liberal leadership convention and called an election immediately after. Capitalizing on his extraordinary popular appeal, labeled "Trudeaumania" by the press, he won a majority government in the June election. One of the most important bills passed by his government was the Official Languages Act, guaranteeing bilingualism in the civil service.

A serious threat to national security occurred in 1970, when the terrorist group, Front de libération du Québec, kidnapped a British diplomat. Upon the request of Quebec Premier Robert Bourassa, Trudeau imposed the War Measures Act. The situation was quickly resolved and the terrorists apprehended, but not before Quebec Cabinet Minister Pierre Laporte was murdered and hundreds of people arrested and held without charges.

In 1972, the Liberals were returned with a minority government, but regained a majority in 1974. This decade experienced a period of high inflation, which Trudeau's government attempted to contain with wage and price controls.

These economic difficulties and a sense of alienation in western Canada led to the defeat of the Liberals in 1979. Deciding not to serve as leader of the Opposition, Trudeau announced his resignation from politics. However the Conservative comeback was short-lived; their minority government was defeated within six months. Trudeau was persuaded to return as party leader and the Liberals won the election the following year.

After a total of sixteen years as prime minister, Trudeau resigned from politics in 1984. He returned to practicing law, traveled extensively and published his memoirs. His death on September 28, 2000, just short of his eighty-first birthday, prompted an outpouring of grief and tributes from across the country.⁷⁹



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*We wish nothing more, but we will accept nothing less.
Masters in our own house we must be, but our house
is the whole of Canada.*

—PIERRE TRUDEAU



POCAHONTAS

GUIDE

1595-1617

Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else.

—GALATIANS 6:4, NIV

Pocahontas was an Indian princess, the daughter of Powhatan, the powerful chief of the Algonquian Indians in the Tidewater region of Virginia. She was born around 1595 to one of Powhatan's many wives. They named her Matoaka, though she is better known as Pocahontas, which means "Little Wanton."

Pocahontas probably saw White men for the first time in May 1607 when the English landed at Jamestown. The one she found most likable was Captain John Smith. The first meeting of Pocahontas and John Smith is a legendary story, ro-

manticized (if not entirely invented) by Smith. He was leading an expedition in December 1607 when he was taken captive by some Indians. Days later he was brought to the official residence of Powhatan at Werowocomoco, which was 12 miles from Jamestown.

According to Smith, he was first welcomed by the great chief and offered a feast. Then he was grabbed and forced to stretch out on two large, flat stones. Indians stood over him with clubs as though ready to beat him to death if ordered. Suddenly a little Indian girl rushed in and took Smith's "head in her arms and laid her own upon his to save him from death." The girl, Pocahontas, then pulled him to his feet. Powhatan said that they were now friends, and he adopted Smith as a subordinate chief. Actually, this mock "execution and salvation" ceremony was traditional with the Indians, and if Smith's story is true, Pocahontas' actions were probably one part of the ritual. At any rate, Pocahontas and Smith soon became friends.

Relations with the Indians continued to be generally friendly for the next year, and Pocahontas was a frequent visitor to Jamestown. Unfortunately, relations with the Powhatans soon soured. Necessary trading still continued, but hostilities became more open. While before she had been allowed to come and go almost at will, Pocahontas' visits to the fort became much less frequent. In October 1609, John Smith was badly injured by a gunpowder explosion and was forced to return to England. When Pocahontas next came to visit the fort, she was told that her friend Smith was dead.

Pocahontas apparently married an Indian "private Captayne" named Kocoum in 1610. She lived in Potomac country among Indians, but her relationship with the Englishmen was not over. When an energetic and resourceful member of the Jamestown settlement, Captain Samuel Argall, learned where she was,

he devised a plan to kidnap her and hold her for ransom. With the help of Japazaws, lesser chief of the Patowomeck Indians, Argall lured Pocahontas onto his ship. Argall sent word to Powhatan that he would return his beloved daughter only when the chief had returned to him the English prisoners he held, the arms and tolls that the Indians had stolen, and also some corn. After some time Powhatan sent part of the ransom and asked that they treat his daughter well. Argall returned to Jamestown in April 1613 with Pocahontas.

She eventually moved to a new settlement, Henrico, which was under the leadership of Sir Thomas Dale. It was here that she began her education in Christianity, and met a successful tobacco planter named John Rolfe. Pocahontas was allowed relative freedom within the settlement, and she began to enjoy her role in the relations between the colony and her people.

After almost a year of captivity, Dale brought 150 armed men and Pocahontas into Powhatan's territory to obtain her entire ransom. Attacked by the Indians, the Englishmen burned many houses, destroyed villages, and killed several Indian men. Pocahontas was finally sent ashore where she was reunited with two of her brothers, whom she told that she was treated well and that she was in love with the Englishman John Rolfe and wanted to marry him. Powhatan gave his consent to this and the Englishmen departed, delighted at the prospect of the "peace-making" marriage, although they didn't receive the full ransom.

John Rolfe was a very religious man who agonized for many weeks over the decision to marry a "strange wife," a heathen Indian. He finally decided to marry Pocahontas after she had been converted to Christianity, "for the good of the plantation, the honor of our country, for the glory of God, for mine own salvation ..." Pocahontas was baptized, christened Rebecca, and later married John Rolfe on April 5, 1614. A general peace and a spirit of goodwill between the English and the Indians resulted from this marriage.

After seven months Rolfe decided to return his family to Virginia. In March, 1617, they set sail. It was soon apparent, however, that Pocahontas would not survive the voyage home. She was deathly ill from pneumonia or possibly tuberculosis. She was taken ashore, and, as she lay dying, she comforted her husband, saying, "all must die. 'Tis enough that the child liveth." She was buried in a churchyard in Gravesend, England. She was 22 years old.⁸⁰

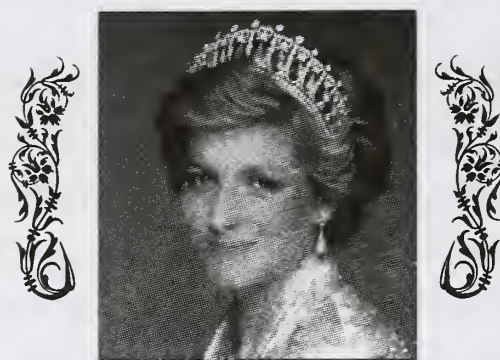
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

All must die. 'is enough that the child liveth.

—POCAHONTAS



PRINCESS DIANA

PRINCESS OF WALES

1961-1997

We can rejoice, too, when we run into problems and trials, for we know that they help us develop endurance. And endurance develops strength of character, and character strengthens our confident hope of salvation.

—ROMANS 5:3-4, NLT

Princess Diana was an iconic figure in the late 20th-century. During her life she was often said to be the most photographed person, appearing on the cover of *People* magazine more than anyone else. She epitomized feminine beauty and glamour. At the same time, she was admired for her ground-breaking charity work, in particular, her work for people with AIDS and her campaign to ban landmines.



She was born Diana Spencer in an aristocratic family with distant links to the royal family. When Diana was young, her parents divorced and her father won a bitter battle for custody of the children. Diana grew up in the family home of Park House before moving to Althorp in 1975. Diana did not shine as a student, but did well in music and ballet. When she met her future husband, Diana was working as a part-time assistant in a nursery school in London

Diana married Prince Charles in 1981. She was 20 years old, 13 years younger than the Prince, who is next in succession as monarch of England. Their wedding was watched by more than 1 billion people worldwide. Charles and Diana had two sons, Prince William and Prince Harry, second and third in line to the throne, respectively. However, in the mid 1980s, strains started to appear in the marriage, and under much publicity Charles and Diana divorced in 1992. During this period Diana is said to have suffered various health problems including bulimia and depression.

As Princess of Wales, Diana was expected to take part in various official engagements. This provided a natural outlet for her to become involved in charitable work. Her natural sympathy and oneness with people was much admired. In 1987, Princess Diana was one of the best-known celebrities to be photographed with a person with AIDS. This was important in changing attitudes to the disease. At the time, many thought the disease could be contracted by touch alone. Another of her high profile charities was her involvement in the campaign to ban landmines. In January 1997, she visited mine fields in Angola to inspect the clearing of landmines. After her death the Ottawa Treaty was signed, banning the use of anti-personnel landmines. Many agree that her support played an important role in influencing this decision. Although her marriage bestowed on her the title "Her Royal Highness", she was called "The

People's Princess" by the public as a show their admiration, love and affection for her.

Diana died from injuries sustained in a car crash on August, 31, 1997. The driver of the car and Dodi Al-Fayed, Diana's boyfriend, were also killed. It was said they were being chased by paparazzi at the time of the fatal accident, although the inquest noted that the driver of Diana's car was under the influence of alcohol. Controversy still surrounds her death.

The death of Diana had a profound impact on the world. It led to an unprecedented outpouring of grief and sympathy for a person people had taken into their hearts. Her funeral was watched by countless millions around the world, and over 1 million bouquets of flowers were laid at Buckingham Palace in honor of Diana, the People's Princess.⁸¹



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Anywhere I see suffering that is where I want to be,
doing what I can.*

—PRINCESS DIANA



RICHARD WRIGHT

AUTHOR

1908-1960

Don't ever forget kindness and truth. Wear them like a necklace. Write them on your heart as if on a tablet.

—PROVERBS 3:3, NCV

Richard Wright was born on a plantation near Natchez, Mississippi, on September 4, 1908. His father, Nathaniel, was an illiterate sharecropper, and his mother, Ella Wilson, was a well-educated schoolteacher. The family's extreme poverty forced them to move to Memphis when Richard was 6 years old. Soon after, his father left the family for another woman and his mother was forced to work as a cook in order to support the family. Richard briefly stayed in an orphanage during this period as well. His mother became ill while

living in Memphis, so the family moved to Jackson, Mississippi, and lived with Ella's mother.

Richard's grandmother, a devout Seventh-day Adventist, enrolled him in a Seventh-day Adventist school near Jackson at the age of 12. He also attended a local public school for a few years. In the spring of 1924 the *Southern Register*, a local Black newspaper, printed his first story, "The Voodoo of Hell's Half Acre." From 1925 to 1927, he worked several menial jobs in Jackson and Memphis. During this time he continued writing and discovered the works of H.L. Mencken, Theodore Dreiser, and Sinclair Lewis.

In 1927 Wright moved to Chicago, where he became a Post Office clerk until the Great Depression forced him to take on various temporary positions. During this time he became involved with the Communist Party, writing articles and stories for both the *Daily Worker* and *New Masses*. In April 1931 he published his first major story, "Superstition," in *Abbot's Monthly*.

Wright's ties to the Communist Party continued after moving to New York in 1937. He became the Harlem editor of the *Daily Worker* and helped edit a short-lived literary magazine, *New Challenge*. In 1938 four of his stories were collected as *Uncle Tom's Children*. He then received a Guggenheim Fellowship, which allowed him to complete his first novel, *Native Son* (1940).

In 1939, he married Dhimah Rose Meadman, a White dancer, but the two separated shortly thereafter. In 1941, he married Ellen Poplar, a White member of the Communist Party, and they had two daughters, Julia and Rachel.

In 1944 he broke with the Communist Party, but continued to follow liberal ideologies. After moving to Paris in 1946, Wright became friends with Jean-Paul Sartre and Albert Camus while going through an Existentialist phase best depicted by his second novel, *The Outsiders*. In 1954 he published a minor novel,

Savage Holiday. After becoming a French citizen in 1947, he continued to travel throughout Europe, Asia, and Africa, and these experiences led to a number of nonfiction works.

In the last decade of his life Wright wrote approximately 4,000 English Haikus (some of which were recently published for the first time) and another novel, *The Long Dream*, in 1958. He also prepared another collection of short stories, *Eight Men*, which was published after his death on November 28, 1960.

Among his other works are two autobiographies. *Black Boy*, published in 1945, covered his youth in the segregated South, and *American Hunger*, published posthumously in 1977, treated his membership and disillusionment with the Communist Party.

Many of Wright's works failed to satisfy the rigid standards of the New Criticism, but his evolution as a writer has interested readers throughout the world. The importance of his works comes not from his technique and style, but from the impact his ideas and attitudes have had on American life. Wright is seen as a seminal figure in the Black revolution that followed his earliest novels. Bigger Thomas, the central figure of *Native Son*, is a murderer, but his situation galvanized the thought of Black leaders toward the desire to confront the world and help shape the future of their race.

As his vision of the world extended beyond the U.S., his quest for solutions expanded to include the politics and economics of emerging third world nations. Wright's development was marked by an ability to respond to the currents of the social and intellectual history of his time. His most significant contribution, however, was his desire to accurately portray Blacks to White readers, thereby destroying the White myth of the patient, humorous, subservient Black man.⁸²

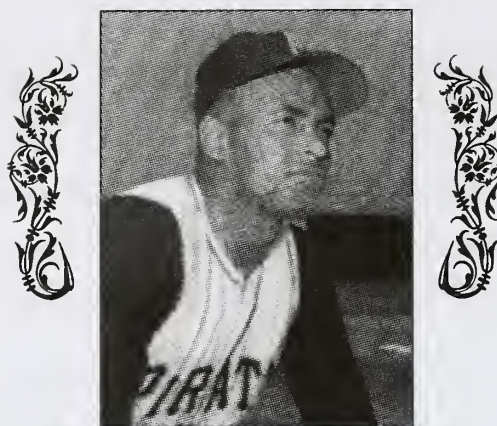
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Men simply copied the realities of their hearts
when they built prisons.*

—RICHARD WRIGHT



ROBERTO CLEMENTE

BASEBALL PLAYER

1934-1973

*Be ye strong therefore, and let not your hands be weak:
for your work shall be rewarded.*

—2 CHRONICLES 15:7, KJV

Roberto Walker Clemente was born in Barrio San Anton in Carolina, Puerto Rico, on August 18, 1934, the youngest of the seven children of Melchor and Luisa Clemente. His father was a foreman on a sugarcane plantation, and his mother ran a grocery store for plantation workers. His family was poor, and Clemente worked hard as a youngster, delivering milk and taking other odd jobs to earn extra money for the family. There was still time, however, for his first love—baseball—which he played on the sandlots of his home town in Puerto Rico until he was 18 years old.

In 1952, Roberto Clemente was spotted by a scout from the professional hardball team in the Puerto Rican town of Santurce and offered a contract. He signed with the club for forty dollars per month, plus a five hundred dollar bonus. It wasn't long before Clemente caught the attention of the major league scouts and, in 1954, he signed up with the Los Angeles Dodgers who sent him to their minor league team in Montreal.

In 1955, Roberto Clemente was drafted by the Pittsburgh Pirates and started as their right fielder. It took a few years for him to learn the ropes in the major leagues, but by 1960 Clemente was a dominant player in professional baseball, helping lead the Pirates to win both the National League pennant and the World Series.

On November 14, 1964, Roberto Clemente married Vera Cristina Zabala in Carolina, Puerto Rico. They had three sons: Roberto Jr., Luis Roberto and Roberto Enrique, each born in Puerto Rico to honor their father's heritage.

Roberto Clemente had an impressive lifetime batting average of .317, and is one of only a few players to have collected 3,000 hits. He was a powerhouse from the outfield too, throwing out players from over 400 feet. His personal records included four National League batting championships, 12 Gold Glove awards, the National League MVP in 1966, and the World Series MVP in 1971, where he batted .414.

Shortly after Clemente joined the Pirates, he chose 21 for his uniform number. Twenty-one was the total number of letters in his name—Roberto Walker Clemente. The Pirates retired his number at the start of the 1973 season, and the right field wall at the Pirates' PNC Park is 21 feet high in honor of Clemente.

Tragically, Roberto Clemente's life ended on December 31, 1972, in a plane crash while en route to Nicaragua with relief supplies for earthquake victims.

Always the humanitarian, Clemente was on the plane to make sure the clothing, food and medical supplies weren't stolen, as had happened with previous flights. The rickety plane went down off the coast of San Juan shortly after takeoff, and Roberto's body was never found.

Roberto Clemente is remembered today as one of the game's best all-round right fielders, with one of the best throwing arms in baseball. Often referred to as "The Great One," Clemente was the first Latin American player elected to the baseball Hall of Fame. For his "outstanding athletic, civic, charitable, and humanitarian contributions," Roberto Clemente was awarded the Congressional Gold Medal by the United States Congress in 1973.⁸³

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Any time you have an opportunity to make a difference
in this world and you don't, then you are wasting
your time on Earth.*

—ROBERTO CLEMENTE



RON MCNAIR

ASTRONAUT, PHYSICIST

1950-1986

*God is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed, and
though the mountains be carried into the midst of the sea.*

—PSALM 46:1-2, KJV

Ronald Erwin McNair was born on October 21, 1950, in Lake City, South Carolina. An African-American born into a climate of racial segregation, Ronald McNair dreamed of becoming a scientist. His self-determination and motivation resulted in exemplary academic success. He graduated valedictorian of his high school class. Accepted by North Carolina A&T University, he graduated with a B.S. degree in physics in 1971. Continuing his education, he ultimately received his Ph.D. in quantum electronics and laser technology in

1976 at the Massachusetts Institute of Technology (MIT). Dr. McNair's academic honors included being named a Presidential Scholar, a Ford Foundation Fellow, a National Fellowship Fund Fellow, a NATO Fellow, winner of Omega Psi Phi Scholar of the Year Award, and Distinguished Alumni Award. In addition to his numerous academic honors, Dr. McNair was an accomplished saxophone player and held a fifth degree black belt in karate.

During his tenure at MIT, Dr. McNair performed scientific experiments and theoretical analysis related to lasers and molecular spectroscopy. This time at MIT and his research pursuits would lead Dr. McNair closer to the space program, and closer to his career as astronaut.

In January of 1978, Dr. McNair was selected as an astronaut candidate by NASA. The following year he would be qualified for an assignment on the Space Shuttle *Challenger* as a mission specialist astronaut. As a mission specialist on STS 41-B, Dr. McNair flew his first shuttle mission, which launched from Kennedy Space Center on February 3, 1984. The flight was successful, accomplishing the proper shuttle deployment of two Hughes 376 communications satellites. This mission marked the first flight of the Manned Maneuvering Unit and the first use of the Canadian arm, operated by Dr. McNair, to position EVA crewman around Challenger's payload bay. The *Challenger* concluded its mission in the first landing on the runway at Kennedy Space Center on February 11, 1984. Dr. McNair had logged 191 hours in space.

On a cold January morning in 1986, Dr. Ronald Erwin McNair boarded the *Challenger* Space Shuttle for his second space mission. That day tragedy would strike and the entire nation would be affected. Shortly after liftoff, the *Challenger* exploded, killing the seven astronauts on board. McNair is survived by his wife, Cheryl and two children.

The United States Congress named a fellowship program in Dr. McNair's honor, to recognize his remarkable academic and professional achievements. This program serves as a living memorial to a man who overcame seemingly insurmountable odds to be awarded his Ph.D. in physics and later, to realize his dream of becoming a NASA astronaut. ⁸⁴

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Whether or not you reach your goals in life depends entirely on
how well you prepare for them and how badly you want them.
You're eagles! Stretch your wings and fly to the sky.*

—RONALD MCNAIR





ROSA PARKS

CIVIL RIGHTS PIONEER

1913-2005

*He giveth power to the faint; and to them that have no
might he increaseth strength.*

—ISAIAH 40:29, KJV

Most historians date the beginning of the modern civil rights movement in the United States to December 1, 1955. That was the day when an unknown seamstress in Montgomery, Alabama, refused to give up her bus seat to a White passenger. This brave woman, Rosa Parks, was arrested and fined for violating a city ordinance; but her lonely act of defiance began a movement that ended legal segregation in America and made her an inspiration to freedom-loving people everywhere.

Rosa Parks was born Rosa Louise McCauley in Tuskegee, Alabama, to James McCauley, a carpenter, and Leona McCauley, a teacher. At the age of 2 she moved to her grandparents' farm in Pine Level, Alabama, with her mother and younger brother, Sylvester. At the age of 11 she enrolled in the Montgomery Industrial School for Girls, a private school founded by liberal-minded women from the northern United States. The school's philosophy of self-worth was consistent with Leona McCauley's advice to "take advantage of the opportunities, no matter how few they were."

Opportunities were few indeed. "Back then," Mrs. Parks recalled in an interview, "we didn't have any civil rights. It was just a matter of survival, of existing from one day to the next. I remember going to sleep as a girl hearing the Klan ride at night and hearing a lynching and being afraid the house would burn down." In the same interview, she cited her lifelong acquaintance with fear as the reason for her relative fearlessness in deciding to appeal her conviction during the bus boycott. "I didn't have any special fear," she said. "It was more of a relief to know that I wasn't alone."

After attending Alabama State Teachers College, the young Rosa settled in Montgomery with her husband, Raymond Parks. The couple joined the local chapter of the NAACP and worked quietly for many years to improve the lot of African-Americans in the segregated South.

"I worked on numerous cases with the NAACP," Mrs. Parks recalled, "but we did not get the publicity. There were cases of flogging, peonage, murder, and rape. We didn't seem to have too many successes. It was more a matter of trying to challenge the powers that be, and to let it be known that we did not wish to continue being second-class citizens."

The bus incident led to the formation of the Montgomery Improvement Association, directed by the young pastor of the Dexter Avenue Baptist Church, Dr. Martin Luther King, Jr. The Association called for a boycott of the city-owned bus company. The boycott lasted 382 days and brought Mrs. Parks, Dr. King, and their cause to the attention of the world. A Supreme Court Decision struck down the Montgomery ordinance under which Mrs. Parks had been fined, and outlawed racial segregation on public transportation.

In 1957, Mrs. Parks and her husband moved to Detroit, Michigan, where Mrs. Parks served on the staff of U.S. Representative John Conyers. The Southern Christian Leadership Council established an annual Rosa Parks Freedom Award in her honor.

After the death of her husband in 1977, Mrs. Parks founded the Rosa and Raymond Parks Institute for Self-Development. The Institute sponsors an annual summer program for teenagers called Pathways to Freedom. The young people tour the country in buses, under adult supervision, learning the history of their country and of the civil rights movement. President Clinton presented Rosa Parks with the Presidential Medal of Freedom in 1996. She received a Congressional Gold Medal in 1999.

When asked if she was happy living in retirement, Rosa Parks replied, "I do the very best I can to look upon life with optimism and hope and looking forward to a better day, but I don't think there is any such thing as complete happiness. It pains me that there is still a lot of Klan activity and racism. I think when you say you're happy, you have everything that you need and everything that you want, and nothing more to wish for. I haven't reached that stage yet."

Mrs. Parks spent her last years living quietly in Detroit, where she died in 2005 at the age of 92. After her death, her casket was placed in the rotunda of

the United States Capitol for two days so the nation could pay its respects to the woman whose courage had changed the lives of so many. She was the first woman in American history to lie in state at the Capitol, an honor usually reserved for presidents of the United States. ⁸⁵

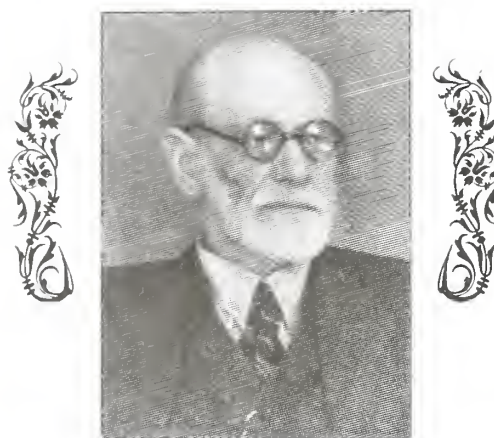
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

The only tired I was, was tired of giving in.

—ROSA PARKS



SIGMUND FREUD

PIONEER PSYCHOLOGIST

1856-1939

*For who do you know that really knows you, knows your heart?
And even if they did, is there anything they would discover in
you that you could take credit for? Isn't everything you have
and everything you are sheer gifts from God?*

—1 Corinthians 4:7, 8, Msg

Sigmund Freud was born May, 6, 1856, in what is now Frieberg, Czech Republic. When he was young, Sigmund Freud's family moved to Vienna, where he would spend most of his life. His parents taught him at home before entering him in Spurling Gymnasium, where he was first in his class and graduated summa cum laude.

After studying medicine at the University of Vienna, Freud worked and gained respect as a physician. Through his work with respected French neurologist Jean-Martin Charcot, Freud became fascinated with the emotional disorder known as hysteria. Later, his friend and mentor Dr. Josef Breuer introduced him to the case study of a patient known as Anna O., who was really a woman named Bertha Pappenheim. Her symptoms included a nervous cough, tactile anesthesia, and paralysis. Over the course of her treatment, the woman recalled several traumatic experiences, which Freud and Breuer believed contributed to her illness.

The two physicians concluded that there was no organic cause for Anna O's difficulties, but that having her talk about her experiences had a calming effect on the symptoms. Freud and Breuer published the work *Studies in Hysteria* in 1865. It was Bertha Pappenheim herself who referred to the treatment as "the talking cure."

Freud's *magnus opus*, *The Interpretation of Dreams*, was published at the beginning of the twentieth century. Another important Freudian volume is *Three Essays on the Theory of Sexuality* (1905). While these works became world famous, Freud's theory of psychosexual stages has long been a subject of criticism and debate. Although his theories are now often viewed with skepticism, Freud's work continues to influence psychology and many other disciplines to this day.

Freud was a heavy smoker for most of his life and was repeatedly treated for oral cancer. In September 1939, he requested that his friend, Dr. Max Schur, assist him to commit suicide. On September 23, after three doses of morphine, Sigmund Freud died. His body was cremated three days later.

Regardless of the perception of Sigmund Freud's theories, there is no question that he has had a dominant impact on the field of psychology. His work sup-

ported the belief that not all mental illnesses have physiological causes and he also offered evidence that cultural differences have an impact on psychology and behavior. His work and writings contributed to our understanding of personality, clinical psychology, human development, and abnormal psychology.⁸⁶

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Most people do not really want freedom, because freedom involves responsibility, and most people are frightened of responsibility.

—SIGMUND FREUD





SOJOURNER TRUTH

ACTIVIST, ABOLITIONIST

1797-1883

*For the righteous Lord loves justice.
The virtuous will see his face.*

—PSALM 11:7, NLT

The woman we know as Sojourner Truth was born into slavery in New York as Isabella Baumfree. She was sold several times, and while owned by the John Dumont family in Ulster County, married Thomas, another of Dumont's slaves. She had five children with Thomas. In 1827, New York law emancipated all slaves, but Isabella had already left her husband and run away with her youngest child. She went to work for the family of Isaac Van Wagenen.

While working for the Van Wagenens—whose name she used briefly—she discovered that a member of the Dumont family had sold one of her children



into slavery in Alabama. Since this son had been emancipated under New York Law, Isabella sued in court and won his return.

Isabella experienced a religious conversion, moved to New York City and to a Methodist perfectionist commune, and there came under the influence of a religious prophet named Mathias. The commune fell apart a few years later, with allegations of sexual improprieties and even murder. Isabella herself was accused of poisoning someone, but successfully sued her accusers for libel.

In 1843, she took the name Sojourner Truth, believing this to be on the instructions of the Holy Spirit, and became a traveling preacher (the meaning of her new name). In the late 1840s she connected with the abolitionist movement and was a very popular speaker. In 1850, she also began speaking on women's suffrage. Her most famous speech, "Ain't I a Woman?" was given in 1851 at a women's rights convention in Ohio.

Sojourner Truth moved to Michigan and joined yet another religious commune, this one associated with the Quaker Friends. She was at one point friendly with the Millerites, a religious movement that grew out of Methodism and later became the Seventh-day Adventist Church.

During the Civil War, Sojourner Truth raised food and clothing contributions for Black regiments, and met Abraham Lincoln at the White House in 1864. While there she tried to challenge the discrimination that segregated street cars by race.

After the war ended, Sojourner Truth again spoke widely, advocating for some time a "Negro state" in the West. She spoke to predominately White audiences, and mostly on religion, civil and women's rights, and temperance. Immediately after the Civil War, Truth organized efforts to provide jobs for Black refugees from the war.

Sojourner Truth remained active until 1875, when her grandson and companion became ill and died. Alone, she returned to Michigan where her health deteriorated. She died in 1883 in a Battle Creek Sanitarium of infected ulcers on her legs. Sojourner Truth was buried in Battle Creek, Michigan, after a very well-attended funeral. ⁸⁷

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Ain't I a woman?

—SOJOURNER TRUTH





STEVE BIKO

SOUTH AFRICAN ACTIVIST

1946-1977

*On the day I called, You answered me; You made me
bold with strength in my soul.*

—PSALM 138:3, NASB

From an early age Steve Biko showed an interest in anti-Apartheid politics. After being expelled from his first school in the Eastern Cape of South Africa for “anti-establishment” behavior, he transferred to a Roman Catholic boarding school in Natal. From there he enrolled as a student at the University of Natal Medical School. While in medical school Biko became involved with the National Union of South African Students. But the union was dominated by White liberals and failed to represent the needs of Black students, so Biko resigned in 1969 and founded the South African Students' Organization (SASO).



SASO was involved in providing legal aid and medical clinics, as well as helping to develop cottage industries for disadvantaged Black communities.

In 1972 Biko was one of the founders of the Black Peoples Convention (BPC), working on social upliftment projects around Durban. The BPC effectively brought together roughly 70 different Black consciousness groups and associations, such as the South African Student's Movement, which played a significant role in the 1976 uprisings, the National Association of Youth Organizations, and the Black Workers Project, which supported Black workers whose unions were not recognized under the Apartheid regime. Biko was elected as the first president of the BPC, which got him promptly expelled from medical school. He then started working full-time for the Black Community Programme (BCP) in Durban, which he also had helped to found.

In 1973 Steve Biko was officially "banned" by the South African Apartheid government. Under the ban Biko was restricted to his hometown of Kings William's Town in the Eastern Cape. He could no longer support the BCP in Durban, but was able to continue working for the BPC, in which he helped set up the Zimele Trust Fund to assist political prisoners and their families.

Biko was detained and interrogated four times between August 1975 and September 1977 under Apartheid era anti-terrorism legislation. On August 21, 1977, Biko was detained by the Eastern Cape security police and held in Port Elizabeth. From the Walmer police station he was taken for interrogation to the security police headquarters. On September 7, Biko sustained a head injury during interrogation, after which he acted strangely and was uncooperative. The medical doctors who examined him initially disregarded overt signs of neurological injury.

By September 11 Biko had slipped into a semi-conscious state and the police physician recommended that he be transferred to a hospital. Instead, Biko was transported to Pretoria Central Prison —a 12-hour journey which he made lying naked in the back of a Land Rover. A few hours later, on September 12, 1977, alone, still naked, and lying on the floor of a prison cell, Biko died from brain damage.⁸⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?



*The most potent weapon in the hands of the oppressor
is the mind of the oppressed.*

—STEVE BIKO





SUSAN B. ANTHONY

ACTIVIST

1820-1906

*For we know that in all things God works for the
good of those who love Him, who have been
called according to His purpose.*

—ROMANS 8:28, NIV

Susan Brownell Anthony was born February 15, 1820, in Adams, Massachusetts, to Daniel and Lucy Anthony. Susan was the second of eight children in a strict Quaker family. Her father, a stern man, was a Quaker Abolitionist and cotton manufacturer. He believed in guiding his children, not directing them. He did not allow them to experience the childish amusements of toys, games, and music, which were seen as distractions from the inner light. Instead, he enforced self-discipline, principled convictions, and belief in one's own self-worth.

Susan was a precocious child and she learned to read and write at the age of 3. In 1826, the Anthonys moved from Massachusetts to Battensville, New York, where Susan attended a district school. When the teacher refused to teach Susan long division, Susan was taken out of school and taught in a "home school" set up by her father. The school was run by Mary Perkins. Perkins, independent and educated, offered an attractive image of womanhood to Susan and her sisters.

Upon finishing school, Anthony taught at a female academy, Eunice Kenyon's Quaker Boarding School, in upstate New York from 1846-1849. She settled in her family home in Rochester. It was here that she began her first public crusade on behalf of temperance.

Temperance was one of the first expressions of original feminism in the United States and it dealt with the abuse women and children suffered from alcoholic husbands. In 1849, Anthony gave her first public speech for the Daughters of Temperance and then helped found the Woman's State Temperance Society of New York, one of the first organizations of its time. In 1851, she went to Syracuse to attend a series of antislavery meetings. During this time Susan met Elizabeth Cady Stanton and joined Stanton and Amelia Bloomer in campaigns for women's rights. In 1854, she devoted herself solely to the antislavery movement, serving as an agent for the American Anti-slavery Society. Later she collaborated with Stanton and published the New York liberal weekly *The Revolution*, which called for equal pay for women.

In 1872, Anthony demanded that women be given the same civil and political rights that had been extended to Black males under the Fourteenth and Fifteenth amendments. She led a group of women to the polls in Rochester to test the right of women to vote. She was arrested two weeks later and, while awaiting trial, engaged in highly publicized lecture tours. In March 1873 she

tried to vote again in city elections. After being tried and convicted of violating the voting laws, Susan succeeded in her refusal to pay the fine. From then on she campaigned endlessly for a federal woman suffrage amendment through the National Woman Suffrage Association and the National American Woman Suffrage Association and by lecturing throughout the country.

Anthony, along with Stanton and Matilda Joslyn Gage, published *The History of Woman Suffrage*, a four volume collection of works. In 1888 she organized the International Council of Women and in 1904 the International Woman Suffrage Alliance.

Anthony died on March 13, 1906. Although Anthony did not live to see the consummation of her efforts to win the right to vote for women, the establishment of the Nineteenth amendment is deeply owed to her efforts.⁸⁹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*The older I get, the greater power I seem to have to help
the world; I am like a snowball—the further
I am rolled the more I gain.*

—SUSAN B. ANTHONY



THEODORE C. DAWSON

HUMANITARIAN, NETWORKER

1903-1998

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

—ACTS 11:24

Theodore Casper Dawson (also known as Deacon Ted and Brother D) lived a humble and full life. His goal was to make the world a better place. His *modus operandi* was to do good. His objective was to help anyone in need within his reach. A consummate organizer and a lover of God and humanity, Theodore Dawson's favorite words were "Get the job done." He believed in doing good wherever he could, whenever he could, to whomever he could.

Theodore didn't require much because he practiced a minimalist approach to life. He provided for his family and helped others, but did little for himself.

Some have likened Dawson to a modern-day St. Francis of Assisi. He gave, but never asked for or expected a payback. Like the biblical Dorcas, when Dawson died, people came from all over the world to tell stories of his deeds of goodness that had changed their life and helped them to achieve their dreams and aspirations. People from every station in life—health care professionals, ministers, politicians, educators, blue collar workers—testified to the impact of Dawson, a man who stood only five feet tall, but had a huge heart.

Theodore was born November 25, 1903, to William and Margaret Dawson in Richmond, Virginia. Orphaned during early childhood when both of his parents died, he knew early on what it was like to have to fend for himself. It was a difficult way to grow up, but through it he developed an inner toughness and sensitivity to those who were disadvantaged.

At the age of 16 Theodore moved to Wisconsin and lived with a Seventh-day Adventist couple who studied the Bible with him and helped him to focus on developing a blueprint for his life. As a result, Theodore accepted Christ as his personal Savior and became a devout Seventh-day Adventist. He later observed that the Adventist lifestyle saved him from all kinds of “mess and messiness.” He credited his acceptance of Adventism as one of the most important decisions in his life because it gave him the key to understand the Bible and God’s message for this time in history. He was fond of saying that “conversion turned him right-side up.”

His travels led him to Los Angeles, where he met Lila Thrasher, whom he married. In Lila he found his soul-mate, and a partner equally committed to doing good. Dawson was quick to admit that while neither of them was perfect, especially him, they did form a good team for helping others. The Dawsons had four children—Theodore Jr., Pearl (Runnels), Shabethai, and Wanda. They

moved to Loma Linda, California, where their children could receive Christian education and they could establish a base for their helping ministry.

In the 1940s, Dawson worked at what is now Loma Linda University in the pharmacy and bakery. Later he became the director of custodial services at Loma Linda Academy and the “Deacon at Large” for the 4,750-member Loma Linda University Church. Shortly thereafter he became involved in providing ways for students to earn tuition for Christian education. His ways were diverse and creative—engaging students in doing literature evangelist work, student labor, yard work, and other projects.

His theme was: “If you want to be something and do something, you have to work for it.” He believed in helping, but he knew that in order for people to get the most benefit from his assistance, they needed to help themselves. His practice was “help, but no handout”! Christian education, as Dawson saw it, was a means to a noble end—to develop character to get us from this life to the life to come. If a student was willing to work, then Dawson was there to help. He was a humanitarian with an inimical way of mixing patience, disinterested benevolence and disarming humility.

Dawson had found his primary niche for doing good in helping young people obtain a Christian education. Although not an “educator” himself, he did everything possible to promote Christian education—from building churches and schools, to buying school buses and paying the tuition for students of all races and ages. At one point in time, Dawson was responsible for providing the funds to keep 30 students in school.

From his position as a deacon in the Loma Linda University Church, Dawson leveraged his contacts with physicians and other health care professionals to help worthy students. Over the more than 40 years of Dawson’s ministry, it

is estimated that he helped up to 1,500 young people and raised approximately \$250,000 for students at Loma Linda Academy, La Sierra University, Oakwood University, Walla Walla University and other schools around the world.

In 1963 Loma Linda Academy dedicated the yearbook to Dawson. Three years later, the citizens of the city of Loma Linda recognized the Dawsons' far-reaching community benevolence by naming a park in their honor—the Theodore and Lila Dawson Park. It is impossible to calculate the boundaries of Dawson's efforts on behalf of students and Christian education. Many civic, church, and thought leaders are today serving in places all over the world as a result of Dawson's commitment.

One such leader is Dr. Delbert Baker, the tenth president of Oakwood University. Baker states that Dawson was a transformational influence in his life. Dawson was a mentor, and it was largely because of him that Baker was able to receive a Christian education. Like others that Dawson impacted, he is forever thankful for the example Dawson set of unselfish giving.

Baker relates that one time, as a teenager, he tried to convey his thanks to Dawson and express how much he meant to him. But Dawson never took credit personally; in humility he consistently pointed to Jesus as the source of all good. Baker resolved that he would pay Dawson back by passing on to others the good that he had received whenever he could, thereby spreading the ripple that Dawson started.

Theodore Dawson died at the age of 95, after a faithful life of service. Baker had the honor of delivering the eulogy. The main message of the eulogy, taken from Acts 11:24, along with the testimony of family and friends that day, summed up his life impact: Brother Dawson was a good man.⁹⁰

LIFE IMPACT REFLECTION

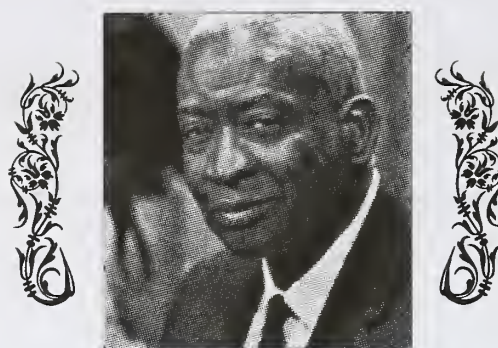
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

The times we are living in require us to be people of the Book (Bible). I do what I do because of what Jesus has done for me. So it is not about me, or you, or anyone else. It is about Jesus!

—THEODORE DAWSON





THOMAS A. DORSEY

MUSIC PIONEER

1899-1993

Above all else, guard your heart, for it is the wellspring of life.

—PROVERBS 4:23, NIV

Thomas A. Dorsey learned religion from his Baptist minister father and piano from his music teacher mother in Villa Rica, Georgia, where he was born July 1, 1899. He came under the influence of local blues pianists when his family moved to Atlanta in 1910.

The Dorseys relocated to Chicago during World War I where they joined the Pilgrim Baptist Church, and Thomas studied at the Chicago College of Composition and Arranging and became an agent for Paramount Records.

Dorsey began his musical career known as Georgia Tom, playing barrel-house piano in one of Al Capone's Chicago speakeasies and leading Ma Rainey's

Jazz band. He hooked up with slide guitarist Hudson Tampa Red Whittaker, with whom he recorded the best selling blues hit, "Tight Like That," in 1928. Dorsey subsequently wrote more than 460 R&B and Jazz songs.

Discouraged by his own efforts to publish and sell his songs through the old method of peddled song sheets and dissatisfied with the treatment given composers of race music by the music publishing industry, Dorsey became the first independent publisher of Black Gospel music with the establishment of the Dorsey House of Music in Chicago in 1932. He also founded and became the President of the National Convention of Gospel Choirs and Choruses. He wrote his classic and most famous song, "Precious Lord," in the grief following the death of his first wife in childbirth in 1932.

"Precious Lord" has since been recorded by such diverse artists as Mahalia Jackson, Tennessee Ernie Ford, Roy Rogers and Dale Evans, and Elvis Presley. It was the favorite gospel song of both Dr. Martin Luther King, Jr., who asked that it be sung at the rally he led the night before his assassination, and of President Lyndon B. Johnson, who requested that it be sung at his funeral.

Almost equally well known is his "Peace in the Valley," which he wrote for Mahalia Jackson in 1937. In October of 1979 he was the first Black elected to the Nashville Songwriters International Hall of Fame.

In September 1981, his native Georgia honored him with election to the Georgia Music Hall of Fame; in March 1982, he was the first Black elected to the Gospel Music Association's Living Hall of Fame; in August 1982, the Thomas A. Dorsey Archives was opened at Fisk University where his collection joined those of W. C. Handy, George Gershwin, and the Jubilee Singers.

Dorsey died on January 23, 1993.⁹¹

LIFE IMPACT REFLECTION

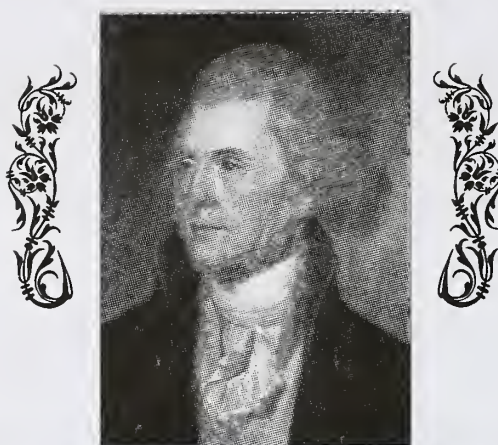
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I sat down at the piano and my hands began to browse over the keys. Then something happened. I felt as though I could reach out and touch God. I found myself playing a melody, one I'd never heard or played before, and words came into my head—they just seemed to fall into place...

—THOMAS A. DORSEY





THOMAS JEFFERSON

PRESIDENT OF THE UNITED STATES

1743-1826

Do everything you want to do; take it all in. But remember that you must give an account to God for everything you do.

—ECCLESIASTES 11:9, NLT

This powerful advocate of liberty was born in 1743 in Albemarle County, Virginia, inheriting from his father, a planter and surveyor, some 5,000 acres of land, and from his mother, a Randolph, high social standing. He studied at the College of William and Mary, then read law. In 1772 he married Martha Wayles Skelton, a widow, and took her to live in his partly constructed mountaintop home, Monticello.

Freckled and sandy-haired, rather tall and awkward, Jefferson was eloquent as a correspondent, but he was no public speaker. In the Virginia House of

Burgesses and the Continental Congress, he contributed his pen rather than his voice to the patriot cause. As the "silent member" of the Congress, Jefferson, at 33, drafted the Declaration of Independence. In years following he labored to make its words a reality in Virginia. Most notably, he wrote a bill establishing religious freedom, enacted in 1786.

Jefferson succeeded Benjamin Franklin as minister to France in 1785. His sympathy for the French Revolution led him into conflict with Alexander Hamilton when Jefferson was secretary of state in President Washington's Cabinet. He resigned in 1793.

Sharp political conflict developed, and two separate parties, the Federalists and the Democratic-Republicans, began to form. Jefferson gradually assumed leadership of the Republicans, who sympathized with the revolutionary cause in France. Attacking Federalist policies, he opposed a strong centralized government and championed the rights of states.

As a reluctant candidate for president in 1796, Jefferson came within three votes of election. Through a flaw in the Constitution, he became vice president, although an opponent of President Adams. In 1800 the defect caused a more serious problem. Republican electors, attempting to name both a president and a vice president from their own party, cast a tie vote between Jefferson and Aaron Burr. The House of Representatives settled the tie. Hamilton, disliking both Jefferson and Burr, nevertheless urged Jefferson's election.

When Jefferson assumed the presidency, the crisis in France had passed. He slashed Army and Navy expenditures, cut the budget, eliminated the tax on whiskey so unpopular in the West, yet reduced the national debt by a third. He also sent a naval squadron to fight the Barbary pirates, who were harassing American commerce in the Mediterranean. Further, although the Constitu-

tion made no provision for the acquisition of new land, Jefferson suppressed his qualms over constitutionality when he had the opportunity to acquire the Louisiana Territory from Napoleon in 1803.

During Jefferson's second term, he was increasingly preoccupied with keeping the nation from involvement in the Napoleonic wars, though both England and France interfered with the neutral rights of American merchantmen. Jefferson's attempted solution, an embargo upon American shipping, worked badly and was unpopular.

Jefferson retired to Monticello to ponder such projects as his grand designs for the University of Virginia. A French nobleman observed that he had placed his house and his mind "on an elevated situation, from which he might contemplate the universe."

He died on July 4, 1826. ⁹²



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*I have sworn on the altar of God eternal hostility against every
form of tyranny over the mind of man.*

—THOMAS JEFFERSON



THURGOOD MARSHALL

U.S. SUPREME COURT JUSTICE

1908-1993

*Yes, each of us will give a personal account to God.
So let's stop condemning each other. Decide instead to live in
such a way that you will not cause another believer
to stumble and fall.*

—ROMANS 14:12-13, NLT

Born in Baltimore, Maryland, on July 2, 1908, Thurgood Marshall was the grandson of a slave. His father, William Marshall, instilled in him an appreciation for the United States Constitution and the rule of law. After completing high school, Thurgood matriculated at the historically Black Lincoln University. His classmates at Lincoln included a distinguished group of future

Black leaders such as the poet and author Langston Hughes, the future president of Ghana, Kwame Nkrumah, and musician Cab Calloway.

In 1930, Thurgood applied to the University of Maryland Law School, but was denied admission because he was Black. This was an event that would haunt him and direct his future professional life. Thurgood sought admission and was accepted at the Howard University Law School that same year and came under the influence of Howard's dynamic new dean, Charles Hamilton Houston, who instilled in his students the desire to apply the tenets of the Constitution to all Americans. Paramount in Houston's outlook was the need to overturn the 1898 Supreme Court ruling, *Plessy v. Ferguson*, which established the legal doctrine called, 'separate but equal'. Marshall's first major court case came in 1933 when he successfully sued the University of Maryland to admit a young African-American Amherst University graduate named Donald Murray. Applauding Marshall's victory, author H.L. Mencken wrote that the decision of denial by the University of Maryland Law School was "brutal and absurd," and they should not object to the "presence among them of a self-respecting and ambitious young Afro-American well prepared for his studies by four years of hard work in a class A college."

Thurgood Marshall followed his Howard University mentor, Charles Hamilton Houston to New York and later became chief counsel for the National Association for the Advancement of Colored People (NAACP). During this period, Mr. Marshall was asked by the United Nations to help draft the constitutions of the emerging African nations of Ghana and Tanzania.

After amassing an impressive record of Supreme Court challenges to state-sponsored discrimination, including the landmark *Brown v. Board* decision in 1954, President John F. Kennedy appointed Thurgood Marshall to the U.S. Court

of Appeals for the Second Circuit. In this capacity, he wrote over 150 decisions including support for the rights of immigrants, limiting government intrusion in cases involving illegal search and seizure, double jeopardy, and right to privacy issues. Biographers Michael Davis and Hunter Clark note that, "none of his [Marshall's] 98 majority decisions was ever reversed by the Supreme Court."

In 1965 President Lyndon Johnson appointed Judge Marshall to the office of U.S. solicitor general. Before his subsequent nomination to the United States Supreme Court in 1967, Thurgood Marshall won 14 of the 19 cases he argued before the Supreme Court on behalf of the government. Indeed, Thurgood Marshall represented and won more cases before the United States Supreme Court than any other American.

Until his retirement from the highest court in the land, Justice Marshall established a record for supporting the voiceless American. Having honed his skills since the case against the University of Maryland, he developed a profound sensitivity to injustice by way of the crucible of racial discrimination in this country. Justice Marshall died on January 24, 1993.⁹³



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

My intent will be evident in the results.

—THURGOOD MARSHALL



TOUSSAINT L'OUVERTURE

REVOLUTIONARY

1743-1803

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

—PROVERBS 10:24, KJV

Born into slavery on Plantation Bréda near Cap-Français (now Cap-Haïtien), François Toussaint L'Ouverture was fortunate to have a kindly master who recognized his superior intelligence. This slave master taught Toussaint French and gave him duties which allowed him to educate himself through extensive reading. It is believed that his favorite subjects were the military campaigns of Julius Caesar and Alexander the Great. Toussaint was already approaching his fiftieth birthday when the great slave revolt broke out in August 1791 near Plantation Bréda. After helping his master escape the slaughter, Tous-

saint entered the turbulent events of strife-torn Hispaniola, first by making a military reputation for himself.

With 600 Black soldiers (former slaves), Toussaint crossed over to the eastern, and Spanish, part of Hispaniola, where he served with distinction in the Spanish colonial army, taking part in its campaigns against the French. During this time, his forces, organized and officered by French regulars who had deserted, steadily grew to a disciplined force of 4,000 men.

By 1796 Toussaint was the dominant figure in the colony. Hero to his victorious soldiers and to all former slaves, he was respected as well by the resident French authorities. Toussaint now showed that his political instincts were on a par with his military abilities. Even at this date was evident the Black-Mulatto, rift which is one of the chief characteristics of Haitian history.

In a series of deft military campaigns and political moves, Toussaint completed the task of eliminating his opposition. First, Rigaud and the mulattoes were defeated. Toussaint then arranged for his nominal French superiors to be sent to Paris as colonial representatives to the French Assembly. Early in 1801 his army captured Santo Domingo, capital of the Spanish part of Hispaniola. Thus the whole island passed under Toussaint's control. Nevertheless, Toussaint's days were numbered. The "First of the Blacks" was about to meet in Napoleon his equal in cunning and ambition.

Napoleon's objections to Toussaint were both political and personal. Toussaint had used his friendship with the United States to loosen dependence on France and to negotiate with England. Furthermore, although Toussaint wanted to keep France at arm's length, Napoleon had ambitious plans to rebuild the French Empire.

In early 1802, Napoleon sent an army under General Leclerc, his brother-in-law, to subdue Toussaint, deport him and his principal collaborators to France, and return the colony to slavery. Leclerc arrived off Cap-Français, hoping to be received without hostilities, but his desires were thwarted by Toussaint's soldiers. Thus began the true Haitian War of Independence.

In spite of the presence in Leclerc's army of many hardened veterans of European campaigns, Toussaint initially performed well against these forces. But the coastal centers soon fell to the French. Finally, at Crête-à-Pierrot in March 1802 Leclerc's regulars overwhelmed Toussaint's forces and the end was fast approaching. Lured to Leclerc's headquarters by a dinner invitation, he was kidnapped and hustled aboard a waiting French warship; he died of cold and starvation in the fortress of Doubs, high in the Jura Mountains of eastern France, on April 7, 1803.

Nonetheless, in Haiti the revolt continued, and the following year Haiti proclaimed its independence.⁹⁴



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I was born a slave, but nature gave me a soul of a free man.

—TOUSSANT L'OUVERTURE



WILLIAM E. B. DUBOIS

INTELLECTUAL, WRITER, ACTIVIST

1868-1963

Peter fairly exploded with his good news: "It's God's own truth, nothing could be plainer: God plays no favorites! It makes no difference who you are or where you're from—if you want God and are ready to do as he says, the door is open."

—ACTS 10:34-35, MSG

Among the greatest scholars in American history stands William Edward Burghardt DuBois. A towering figure, a brilliant scholar and a prolific writer, DuBois was born February 23, 1868 in Great Barrington, Massachusetts. In 1890 he graduated cum laude from Harvard University and attended the University of Berlin in 1892. In 1896 DuBois became the first Black

person to receive a Ph.D. from Harvard University. After teaching at Wilberforce University and the University of Pennsylvania, he went on to establish the first department of sociology in the United States at Atlanta University.

Dr. DuBois authored scores of significant books, including three major autobiographies. Among his most important works were *The Philadelphia Negro* (1896), *Souls of Black Folk* (1903), *John Brown* (1909), *Black Reconstruction* (1935), and *Black Folk, Then and Now* (1939). His book, *The Negro* (1915), significantly influenced the lives of such pioneer Africanist scholars as Drusilla Dunjee Houston and William Leo Hansberry. In 1940 DuBois founded *Phylon*—a magazine published out of Atlanta University. Dr. DuBois also authored *The World and Africa: An Inquiry Into the Part that Africa has Played in World History*, a very important work first published in 1946. In 1945 he played a major role at the historic Fifth Pan-African Conference held in Manchester, England.

In addition to his literary activities and profound scholarship, at one time or another during the course of his long life, DuBois could be characterized politically as an integrationist, Pan-Africanist, Socialist and Communist. He was a founding member of both the Niagara Movement and the NAACP, and editor of the *Crisis*—the NAACP literary organ.

DuBois visited Communist China during the Great Leap Forward and, as a result, he was questioned before the House Committee on Un-American Activities about his alleged communist sympathies. Later, he was indicted in the United States under the Foreign Agents Registration Act, but acquitted for lack of evidence. DuBois joined the Communist Party USA, at the age of 93, when the Communist Party was long past its peak of support.

Historian David Levering Lewis wrote, "In the course of his long, turbulent career, W. E. B. DuBois attempted virtually every possible solution to the

problem of twentieth-century racism— scholarship, propaganda, integration, national self-determination, human rights, cultural and economic separatism, politics, international communism, expatriation, and third world solidarity.”

Dr. Martin Luther King, Jr., noted in the *Freedomways Reader* that: “We cannot talk of Dr. DuBois without recognizing that he was a radical all of his life. Some people would like to ignore the fact that he was a Communist in his later years. It is worth noting that Abraham Lincoln warmly welcomed the support of Karl Marx during the Civil War and corresponded with him freely. In contemporary life, the English speaking world has no difficulty with the fact that Sean O'Casey was a literary giant of the twentieth century and a Communist, or that Pablo Neruda is generally considered the greatest living poet though he also served in the Chilean Senate as a Communist. It is time to cease muting the fact that Dr. DuBois was a genius and chose to be a Communist. Our irrational obsessive anti-communism has led us into too many quagmires to be retained as if it were a mode of scientific thinking. ...Dr. DuBois' greatest virtue was his committed empathy with all the oppressed and his divine dissatisfaction with all forms of injustice.”

In 1961, during the twilight of his life, DuBois was honored by an invitation from President Kwame Nkrumah of Ghana to head a secretariat for an *Encyclopedia Africana*, a government production and long-held dream of his. When, in 1963, he was refused a new U.S. passport, he and his wife, Shirley, became citizens of Ghana. Contrary to some opinions, he never renounced his US citizenship, even when denied a passport.

DuBois' health had declined in 1962, and on August 27, 1963, he died in Accra, Ghana at the age of 95, one day before Martin Luther King, Jr., delivered his *I Have a Dream* speech. ⁹⁵

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*The problem of the twentieth century is the problem
of the color-line.*

—W.E.B. DuBois



WALT DISNEY

VISIONARY, ENTERTAINER, ENTREPRENEUR

1901-1966

A cheerful heart makes you healthy. But a broken spirit dries you up.

—PROVERBS 17:22, NIRV

Walt Disney was born on December 5, 1901, in Chicago, Illinois, to Elias and Flora Disney. After Walt's birth, the Disney family moved to Marceline, Missouri, where Walt spent most of his childhood.

Walt possessed an interest in art early on, selling drawings to neighbors to make extra money. He also had an appreciation for nature and wildlife, family and community, which were a large part of agrarian living in Missouri. Though his father could be quite stern, and often there was little money, Walt was encouraged by his mother and older brother to pursue his talents.

During the fall of 1918, Disney attempted to enlist for military service at 16 years of age. Rejected because he was underage, Walt joined the Red Cross

instead and was sent overseas to France, where he spent a year driving an ambulance and chauffeuring Red Cross officials. His ambulance was covered from stem to stern, not with stock camouflage, but with Disney cartoons.

Once Walt returned from France, he began to pursue a career in commercial art. He started a small company called Laugh-O-Grams, which eventually went bankrupt. With his suitcase and \$20, Walt headed to Hollywood to start anew.

After making a success of his "Alice Comedies," Disney became a recognized Hollywood figure. On July 13, 1925, he married one of his first employees, Lillian Bounds. The couple had two daughters.

In 1932, the production entitled *Flowers and Trees* (the first color cartoon) won Disney the first of his studio's Academy Awards. In 1937, he released *The Old Mill*, the first short subject to utilize the multi-plane camera technique.

On December 21, 1937, *Snow White and the Seven Dwarfs*, the first full-length animated musical feature, premiered at the Carthay Theater in Los Angeles. The film was produced at the unheard cost of \$1,499,000 during the depths of the Depression. *Snow White* is still considered one of the great feats and imperishable monuments of the motion picture industry. During the next five years, Walt Disney Studios completed other full-length animated classics such as *Pinocchio*, *Fantasia*, *Dumbo*, and *Bambi*.

Walt Disney's dream of a clean and organized amusement park came true when Disneyland opened in 1955. Disney was also a television pioneer, beginning television production in 1954, and was among the first to present full-color programming with his *Wonderful World of Color* in 1961.

Walt Disney is a legend—a folk hero of the 20th century. His worldwide popularity was based upon the ideals which his name represents: imagination, optimism, creation, and self-made success in the American tradition.⁹⁶

LIFE IMPACT REFLECTION

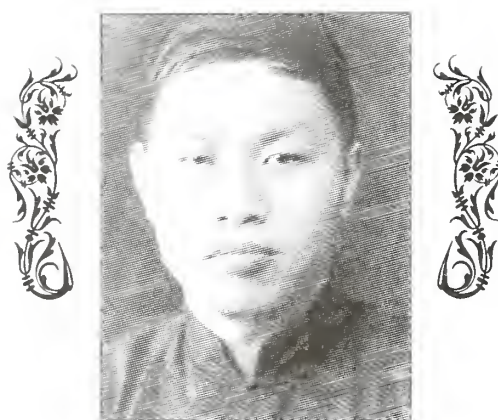
List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Laughter is America's most important export.

—WALT DISNEY





WATCHMAN NEE

EVANGELIST, WRITER

1903-1972

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

—Ezekiel 3:17, KJV

Watchman Nee (whose real name was Nee Tao Shu) was born in Swatow, China, but soon moved with his parents to Foochow, where he spent the early part of his life. Converted to Christianity when he was 18 years old, he gave up the opportunity of attending university and devoted himself to Bible study and gospel preaching. At age 25 he wrote and published



The Spiritual Man, a three-volume work explaining the full process of spiritual growth and maturity.

For a time Nee was linked with an exclusive group of Brethren in England. This fellowship was later broken because he could not accept their exclusive principles. In 1930, while teaching Christians in Chefoo, he met Witness Lee, who later was to become a leader in the work. During this third decade, the work spread rapidly and "Church Assemblies" were established in many parts of China. The "Church Assemblies," which often started as small house churches, were completely independent of foreign missionary organizations and were used to bring many into the kingdom of God. Nee was, however, often criticized for his insistence that there could be only one true local church in each city. As a result of this emphasis, together with the zeal and warmth of fellowship and the attraction of a movement that was free from all foreign connections, quite a number of people were drawn away from other churches.

After Pearl Harbor, while living under the Japanese, he organized a pharmaceutical company for the sake of raising money for the work of the ministry. This business venture caused him much suffering because his fellow workers misunderstood his intentions; this resulted in Nee's withdrawal from active ministry for several years. Later it provided an excuse for his arrest by the Communists.

Following the end of the war with Japan, Watchman Nee was restored to leadership, and the work in Shanghai prospered with large numbers of assemblies springing up in many parts of the country. From them have come many of the house churches, which have continued a faithful witness in a Communist society. Watchman Nee was arrested in 1952 while on a trip to Manchuria in connection with the disposal of the pharmaceutical business. Four years later, he was brought to Shanghai for a public trial and found guilty of a large number

of charges brought against him, all of which were false. After serving his 15 year sentence, he was kept in prison and remained faithful to his Christian beliefs until his death.

Watchman Nee will be remembered not only for his leadership of an indigenous church movement in China, but also for the books that continue to enrich Christians throughout the world. Some of the more noteworthy works are *The Normal Christian Life*, *Changed into His Likeness*, *Love Not the World*, *What Shall This Man Do*, *A Living Sacrifice*, *Spiritual Man*, and *Sit, Walk, Stand*.⁹⁷

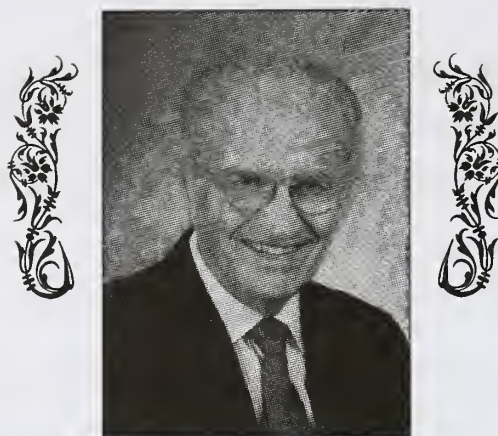
LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

I want nothing for myself; I want everything for the Lord.

—WATCHMAN NEE



WAYNE HOOPER

MUSICIAN

1920-2007

*You will keep in perfect peace him whose mind is steadfast,
because he trusts in you.*

—ISAIAH 26:3, NIV

Hooper's best known song, "We Have This Hope," was created for the 1962 Seventh-day Adventist General Conference Session in San Francisco. His prolific career included 1,500 compositions and arrangements for soloists, quartets, choirs, and orchestras.

Hooper was born in Little Rock, Arkansas, on July 4, 1920. He received his high school diploma from Gem State Academy in Caldwell, Idaho. After completing an Associates Degree in music at Southern California Junior College (now La Sierra University), he taught music at Portland (Oregon) Academy, was

a soloist for the *Quiet Hour* radio broadcast, and a singing evangelist for the Potomac Conference. He joined the King's Heralds quartet at the *Voice of Prophecy* in 1943.

Hooper married Harriet Schwender in 1941. He was ordained to the gospel ministry in 1955, and he received his M.A. degree in Music in 1957 from Occidental College. Both Andrews University and La Sierra University would later award him honorary doctor of music degrees.

When he continued his music education in 1947 at Union College, his obvious talent led his professors to add him to their staff. He coached male quartets, gave lessons, directed choirs, played in the band and orchestra, and led music for evangelistic meetings, while managing to also attend his own classes.

After joining the King's Heralds quartet in 1943, Hooper sang baritone for four years before moving to Nebraska to complete his bachelor's degree in music. He resumed his role in the quartet from 1949 to 1962, then continued to serve the *Voice of Prophecy* as music director, producer of the Sunday radio broadcast, and trust services director.

When he rejoined the King's Heralds, he became part of a quartet combination that performed together for 12 years. Radio listeners, camp meeting audiences, and buyers of vinyl records were inspired by the unique blending of the voices of Hooper, Bob Edwards, Bob Seamount, and Jerry Dill. Hooper's style of quartet arrangement reflected his unique contribution to this particular genre of music. Male quartets around the world sought copies and soon the "Hooper Style" of singing was heard throughout the Americas, Europe, Africa, Asia, and the South Pacific islands.

Hooper and his King's Heralds colleagues sang not only in English, but also in several other languages used by *Voice of Prophecy* affiliates around the world.

Known as Los Heraldos del Rey in Spanish, the quartet was also featured regularly on *La Voz de la Esperanza*, a Spanish-language Adventist radio ministry. His years with the quartet involved extensive travel, including many trips across the United States and Canada, as well as tours to Central and South America, the Caribbean, and Europe.

After officially retiring in 1980, Hooper coordinated the production of the current *Seventh-day Adventist Hymnal* and a companion volume giving the history of the 695 selections and composers. Hooper is probably more responsible than any other single person for the current hymnal sitting in the pew of most churches throughout the Seventh-day Adventist Church. The hymnal has sold over one million copies.

Hooper, whose work with the *Voice of Prophecy* spanned nearly 65 years, died Wednesday, February 28, 2007, at his home in Thousand Oaks, California. He was 86.⁹⁸

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

"We have this hope that burns within our soul."

—WAYNE HOOPER



WERNHER VON BRAUN

ROCKET SCIENTIST

1912-1977

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil.

—EPHESIANS 5:15-16, ASB

Wernher von Braun was one of the most important rocket developers and champions of space exploration during the period between the 1930s and the 1970s. As a youth he became enamored with the possibilities of space exploration by reading the science fiction of Jules Verne and H.G. Wells, and from the writings of Hermann Oberth, whose 1923 classic study, *Die Rakete zu den Planetenräumen* (By Rocket to Space), prompted young von Braun to master calculus and trigonometry so he could understand the physics of rocketry.

From his teenage years, von Braun had held a keen interest in space flight, becoming involved in the German rocket society, Verein für Raumschiffahrt (VfR). As a means of furthering his desire to build large and capable rockets, in 1932 he went to work for the German army to develop ballistic missiles. While engaged in this work, von Braun received a Ph.D. degree in physics.

Von Braun is well known as the leader of what has been called the “rocket team” which developed the V-2 ballistic missile for the Nazis during World War II. The V-2s were manufactured at a forced labor factory called Mittelwerk. Scholars are still reassessing his role in these controversial activities.

The brainchild of von Braun’s rocket team operating at a secret laboratory at Peenemünde on the Baltic coast, the V-2 rocket was the immediate antecedent of those used in space exploration programs in the United States and the Soviet Union. A liquid propellant

V-2 missile measured 46 feet in length and weighed 27,000 pounds, flew at speeds in excess of 3,500 miles per hour, and delivered a 2,200-pound warhead to a target 500 miles away. First flown in October 1942, it was employed against targets in Europe beginning in September 1944. By the beginning of 1945, it was obvious to von Braun that Germany would not achieve victory against the Allies, and he began planning for the postwar era.

Before the Allied capture of the V-2 rocket complex, von Braun engineered the surrender of 500 of his top rocket scientists, along with plans and test vehicles, to the Americans. For fifteen years after World War II, von Braun worked with the U.S. Army in the development of ballistic missiles. As part of a military operation called Project Paperclip, he and his rocket team were scooped up from defeated Germany and sent to America, where they were installed at Fort Bliss, Texas. There they worked on rockets for the U.S. Army, launching them at White

Sands Proving Ground, New Mexico. In 1950 von Braun's team moved to the Redstone Arsenal, near Huntsville, Alabama, where they built the Army's Jupiter ballistic missile.

In 1960, his rocket development center transferred from the Army to the newly established NASA and received a mandate to build the giant Saturn rockets. Accordingly, von Braun became director of NASA's Marshall Space Flight Center and the chief architect of the Saturn V launch vehicle, the superbooster that would propel Americans to the Moon.

Von Braun also became one of the most prominent spokesmen for space exploration in the United States during the 1950s. In 1970, NASA leadership asked von Braun to move to Washington, D.C., to head up the strategic planning effort for the agency. In 1972 he decided to retire from NASA and work for Fairchild Industries of Germantown, Maryland.

Wernher von Braun died on June 16, 1977.⁹⁹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Man is the best computer we can put aboard a spacecraft, and the only one that can be mass produced with unskilled labor.

—WERNHER VON BRAUN



WILLIAM FOY

MINISTER, ADVENT PREACHER

1818-1893

But my life is worth nothing to me unless I use it for finishing the work assigned me by the Lord Jesus—the work of telling others the Good News about the wonderful grace of God.

—ACTS 20:24, NLT

William Ellis Foy lived and ministered during the mid-1800s, at the height of the Advent awakening. In 1842, when Foy was in his early 20s, he received several dramatic visions. These consisted of revelations of heaven, the judgment, events before Christ's second coming, and God's watch-care over the Advent believers. As a pastor and Christian worker, Foy shared these revelations until his death in 1893.



Foy was born in Kennebec County, near Augusta, Maine, to Joseph and Elizabeth Foy. The Foy family were a free Black family, with William being the eldest of three brothers and one sister. During his childhood, Foy lived in a community of Black professionals, landowners, farmers, and skilled laborers.

Foy was converted under the preaching of Silas Curtis and baptized in the Freewill Baptist Church in 1835. The next year he married Ann (maiden name unknown) and in 1837 the young couple had their first child, Amelia. William and Ann moved to Boston so Foy could attend seminary to prepare for work in the pastoral ministry.

In 1841 Foy became a Baptist preacher. He joined the Advent Movement in 1842. John Loughborough described him as a powerful and effective soul-winning preacher who often wore a robe when he spoke.

Between 1842 and 1844 Foy had four visions, three of which are known. The first vision was about the rewards to come for early Advent believers in the New Earth. The second vision concerned the Judgment. The third vision showed the providential guidance of the Advent Movement. Both Ellen White and John Loughborough endorsed Foy's visions, calling them "remarkable" and "genuine manifestations of the Spirit of God."

The Great Disappointment of October 22, 1844, impacted Foy, as it did most Advent believers. However, history shows that Foy did not stop believing in Christ's coming and working for the conversion of others. At a meeting in 1845, one year after the Great Disappointment, Foy heard White relating her visions. Foy was elated and excitedly exclaimed, "It is just what I've seen." Foy and White spoke after this meeting was over. That same year Foy published his visions in a pamphlet called *The Christian Experience of William E. Foy*.

After 1845 Foy went on to several pastorates throughout Maine and the Massachusetts area. In the 1870s he settled in Hancock County, Maine, and pastored and lived there until his death at 75 years of age on November 9, 1893. On his tombstone the epitaph reads: "I have fought a good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of life."

A minister of exceptional talent, Foy was willing to be used by God in the face of fear, intimidation, and insecurity. As a prophet, preacher, and pioneer he transcended racial and theological camps. Foy's story illustrates the inclusiveness of God's plan for His children, and the multicultural approach He used during the beginning of Adventism.¹⁰⁰

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

*Often, in the silent hours of the night, I have seemed to hear again
the sweet song of the angels; and whenever my heart has felt sad
and lonely, the things shown me by the angel have lifted me up
above the trying scenes of earth.*

—WILLIAM FOY



WILLIAM MILLER

ADVENT EVANGELIST

1782-1849

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

—DANIEL 12:2, KJV

William Miller was a farmer, justice of the peace, sheriff, and Baptist preacher, who, from 1831 to 1844, preached the imminent return of Christ. He was born in Pittsfield, Massachusetts. His mother was a deeply religious person, and his father a soldier. Probably as a result, there was tension in his early life between patriotism and religious belief. He was largely self-educated, attending school only for three months each winter when he was between the ages of 9 and 14 years old.

As a young man, Miller was influenced by reading and association to become a deist. Deists believe that God made the world and then abandoned it to run according to certain natural laws. Miller volunteered for service in the War of 1812, and while in service saw evidences that there was a God, after all, who intervenes in human affairs. After the war, he was converted and began a systematic study of the Bible to find answers to his questions. In the process he discovered the prophecies of Daniel and Revelation, especially Daniel 8, which seemed to predict that Christ would return to earth soon. He finally established through the process of applying the Bible principle of a day for a year in prophecy, that Jesus would return somewhere around the year 1843.

Miller began preaching in small towns, and then, with the help of Joshua Himes, moved to larger cities, bringing his Second Advent message to many thousands of people. Hundreds of ministers and laymen joined in preaching the message. By the expected time for Christ's return, Miller had between 50,000 to 100,000 followers, commonly known as Millerites. He did not set a specific date for the Second Advent. At first he said only that it would be "about 1843." He finally set an ultimate time in the spring of 1844. Others picked the more precise date of October 22, 1844, which Miller and many of the leaders of the first movement accepted shortly before the date arrived.

While many clergymen joined Miller in his preaching, at the same time, he was greatly opposed by others. So much so, that in the final months, most churches were closed to the second advent preaching, and many people who accepted the message were put out of their churches.

Ellen G. White has written positively about Miller in *The Great Controversy* and elsewhere. She heard him preach, accepted his teachings, and was among the many believers who went through the Great Disappointment. White be-

lieved that Miller's preaching fulfilled the prophecies of Scripture, and saw him as being guided by God.

Miller never appears to have never understood the Disappointment. Indeed, Ellen White wrote: "I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump" (*Early Writings*, p. 258).¹⁰¹

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Although I have been twice disappointed, I am not yet cast down or discouraged. . . . I have fixed my mind upon another time, and here I mean to stand until God gives me more light—and that is Today, Today, and Today, until He comes, and I see Him for whom my soul yearns.

—WILLIAM MILLER



WILLIAM SHAKESPEARE

WRITER

1564-1616

Here now is my final conclusion: Fear God and obey his commands, for this is everyone's duty.

—ECCLESIASTES 12:13, NLT

For all his fame and celebration, William Shakespeare remains a mysterious figure with regards to personal history. There are just two primary sources for information on the Bard: his works, and various legal and church documents that have survived from Elizabethan times. Naturally, there are many gaps in this body of information, which tells us little about Shakespeare the man.

William Shakespeare was born in Stratford-upon-Avon, allegedly on April 23, 1564. Church records from Holy Trinity Church indicate that he was bap-

tized there on April 26, 1564. Young William was born of John Shakespeare, a glover and leather merchant, and Mary Arden, a landed local heiress. William, according to the church register, was the third of eight children in the Shakespeare household—three of whom died in childhood. John Shakespeare had a remarkable run of success as a merchant, alderman, and high bailiff of Stratford, during William's early childhood. His fortunes declined, however, in the late 1570s.

There is great conjecture about Shakespeare's childhood years, especially regarding his education. It is surmised by scholars that Shakespeare attended the free grammar school in Stratford, which at the time had a reputation to rival that of Eton. While there are no records extant to prove this claim, Shakespeare's knowledge of Latin and Classical Greek would tend to support this theory.

The next documented event in Shakespeare's life is his marriage to Anne Hathaway on November 28, 1582. William was 18 at the time, and Anne was 26—and pregnant. Their first daughter, Susanna, was born on May 26, 1583. The couple later had twins, Hamnet and Judith, born February 2, 1585, and christened at Holy Trinity. Hamnet died in childhood at the age of 11.

For the seven years following the birth of his twins, William Shakespeare disappears from all records, finally turning up again in London some time in 1592. This period, known as the "Lost Years," has sparked as much controversy about Shakespeare's life as any period. Rowe notes that young Shakespeare was quite fond of poaching, and may have had to flee Stratford after an incident with Sir Thomas Lucy, whose deer and rabbits he allegedly poached. There is also rumor of Shakespeare working as an assistant schoolmaster in Lancashire for a time, though this is circumstantial at best.

It is estimated that Shakespeare arrived in London around 1588 and began to establish himself as an actor and playwright. Evidently, Shakespeare garnered envy early on for his talent, as related by the critical attack of Robert Greene, a London playwright, in 1592: "An upstart crow, beautified with our feathers, that with his Tiger's heart wrapped in a player's hide, supposes he is as well able to bombast out a blank verse as the best of you: and being an absolute Johannes fac totum, is in his own conceit the only Shake-scene in a country."

Greene's bombast notwithstanding, Shakespeare must have shown considerable promise. By 1594, he was not only acting and writing for the Lord Chamberlain's Men (called the King's Men after the ascension of James I in 1603), but was a managing partner in the operation as well. With Will Kempe, a master comedian, and Richard Burbage, a leading tragic actor of the day, the Lord Chamberlain's Men became a favorite London troupe, patronized by royalty and made popular by the theatre-going public.

Shakespeare's success is apparent when studied against other playwrights of this age. His company was the most successful in London in his day. He had plays published and sold in octavo editions, or "penny-copies" to the more literate of his audiences. Never before had a playwright enjoyed sufficient acclaim to see his works published and sold as popular literature in the midst of his career. In addition, Shakespeare's ownership share in both the theatrical company and the Globe itself made him as much an entrepreneur as artist. While Shakespeare might not be accounted wealthy by London standards, his success allowed him to purchase New House and retire in comfort to Stratford in 1611.

William Shakespeare wrote his will in 1611, bequeathing his properties to his daughter Susanna. To his surviving daughter Judith, he left £300, and to his wife, Anne, left "my second best bed." William Shakespeare allegedly died

on his birthday, April 23, 1616. This is probably more of a romantic myth than reality, but Shakespeare was interred at Holy Trinity in Stratford on April 25. In 1623, two working companions of Shakespeare from the Lord Chamberlain's Men, John Heminges and Henry Condell, printed the First Folio edition of his collected plays, of which half were previously unpublished.

William Shakespeare's legacy is a body of work that will probably never again be equaled in Western civilization. His words have endured for 400 years, and still reach across the centuries as powerfully as ever.¹⁰²

LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

To be or not to be: that is the question.

—WILLIAM SHAKESPEARE



BARACK OBAMA

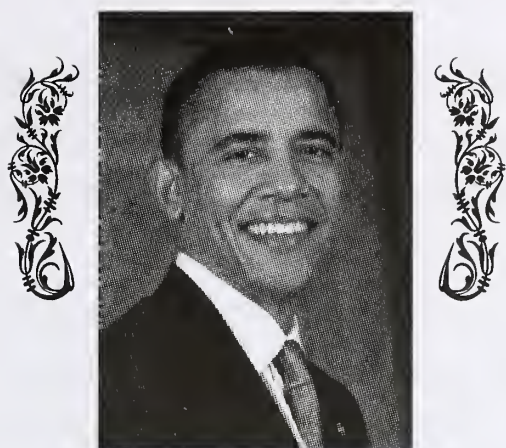
Exceptional Life With Historic Impact

•

Because Barack Obama is not deceased, his biography is not included as one of the 101 Lives With Impact. He is added to this QuoteBook due to the historic impact of his life and election as the first African-American president of the United States.



The Obamas: First Family of the United States



BARACK OBAMA

PRESIDENT OF THE UNITED STATES OF AMERICA

1961-

Barack H. Obama is the 44th President of the United States.

His story is the American story—values from the heartland, a middle-class upbringing in a strong family, hard work and education as the means of getting ahead, and the conviction that a life so blessed should be lived in service to others.

With a father from Kenya and a mother from Kansas, Barack Obama was born in Hawaii on August 4, 1961. He was raised with help from his grandfather, who served in Patton's army, and his grandmother, who worked her way up from the secretarial pool to middle management at a bank.

After working his way through college with the help of scholarships and student loans, Barack Obama moved to Chicago, where he worked with a group of churches and community organizations to help rebuild communities devastated by the closure of local steel plants.

He went on to attend law school, where he became the first African-American president of the *Harvard Law Review*. Upon graduation, he returned to Chicago to help lead a voter registration drive, teach constitutional law at the University of Chicago, and remain active in his community.

President Obama's years of public service are based around his unwavering belief in the ability to unite people around a politics of purpose. In the Illinois State Senate, he passed the first major ethics reform in 25 years, cut taxes for working families, and expanded health care for children and their parents. As a United States senator, he reached across the aisle to pass groundbreaking lobbying reform, lock up the world's most dangerous weapons, and bring transparency to government by putting federal spending online.

He was elected the 44th President of the United States on November 4, 2008, and sworn in on January 20, 2009. He and his wife, Michelle, are the proud parents of two daughters, Malia, 10, and Sasha, 7. ¹⁰³



LIFE IMPACT REFLECTION

List two prominent traits that distinguish this person?

What is a life principle that I can take away after reading this biography?

Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for.

We are the change that we seek.

—BARACK OBAMA

CONCLUSION

“The history of the world is but the biography of great men [and women].”

—Thomas Carlyle

So there you have it—101 plus diverse biographies that speak to the subject of life and living—different, many so imperfect yet significant in their impact. Each story has its pathos revealing so much about the human spirit. Plutarch said it well: “It is not histories I am writing, but lives; the most glorious deeds do not always indicate virtue or vice, but a small thing like a phrase or a jest often reveals more of a character than the bloodiest battles.”

History also makes it clear that just knowing and learning and becoming associated with significant lives is not enough. There should be the resulting “I want to do better, I want to be better!” Biographies are most helpful when they motivate to an intentional good end.

So, then, let nobility be the desired outcome of reading and learning of others—avoid the bad and pursue the good! The Apostle Paul says “there abideth faith, hope and love, but the greatest of these is love.” And love being translated shows itself by doing good—wherever it can, whenever it can and to whomever it can.

In her inimical way, Emily Dickinson summed up this universal need:

“If I can stop one heart from breaking

I shall not live in vain.

If I can ease one life the aching

Or cool one pain

Or help one fainting robin

Unto his nest again

I shall not live in vain.”

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APPENDIX A

HOW YOU CAN IMPACT FOR GOOD—BIBLE COUNSEL (A-Z)

A. AMBITION

Get wisdom. “So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?” (1 Kings 3:9).

B. BIBLE STUDY

Read the Word. “You’re going to find that there will be times when people will have no stomach for solid teaching, but will fill up on spiritual junk food—catchy opinions that tickle their fancy. They’ll turn their backs on truth and chase mirages. But you—keep your eye on what you’re doing; accept the hard times along with the good; keep the Message alive; do a thorough job as God’s servant” (2 Timothy 4:3).

C. CONFIDENCE

Be confident: “Strength! Courage! You are going to lead this people to inherit the land that I promised to give their ancestors. Give it everything you have, heart and soul. Make sure you carry out The Revelation that Moses commanded you, every bit of it” (Joshua 1:6). “My dear friends, don’t believe everything you hear. Carefully weigh and examine what people tell you. Not everyone who talks about God comes from God” (1 John 4:1).

D. DEVELOPMENT

Climb the excellence ladder: "Giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love" (2 Peter 1:5). "Don't shrug off God's discipline, but don't be crushed by it either. It's the child he loves that he disciplines; the child he embraces, he also corrects. God is educating you; that's why you must never drop out. He's treating you as dear children" (Hebrews 12:5).

E. EXAMPLE

Set standards high in your life: "I urge you to teach and preach these things. Don't let anyone tell you that you're too young to teach them anything. Just keep on being a pattern for the believers through your preaching, your conversations, your attitude, your care, your own pure life and most of all by your love of Christ" (1 Timothy 4:12). "He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6:8).

F. FORTITUDE

Know faith as the key to God's blessings: "It's impossible to please God apart from faith. And why? Because anyone who wants to approach God must believe both that he exists and that he cares enough to respond to those who seek him" (Hebrews 11:6). "Daniel made up his mind to be identified with the God of Israel, not Bel, the god of Babylonians even though Ashpenaz had changed his name. Daniel decided not to eat the king's rich food, which had been offered to idols, or to drink his wine. . . . Because Daniel stood firm for God, God worked on his behalf. As a result, Ashpenaz was especially kind to Daniel" (Daniel 1:8-9).

G. GOALS

Develop big hairy audacious goals (BHAG): “Then Deborah said to Barak, ‘Go! This is the day the Lord has given Sisera into your hands. Has not the Lord gone ahead of you?’ So Barak went down Mount Tabor, followed by ten thousand men. At Barak’s advance, the Lord routed Sisera and all his chariots and army by the sword, and Sisera abandoned his chariot and fled on foot” (Judges 4:14). “God’s various gifts are handed out everywhere; but they all originate in God’s Spirit. God’s various ministries are carried out everywhere; but they all originate in God’s Spirit. God’s various expressions of power are in action everywhere; but God himself is behind it all. Each person is given something to do that shows who God is: Everyone gets in on it, everyone benefits” (1 Corinthians 12:4). “God, my shepherd! I don’t need a thing” (Psalm 23:1).

H. HEALTH

Practice a lifestyle of total wellness—mind, body, spirit, and sociality: “I pray for good fortune in everything you do, and for your good health—that your everyday affairs prosper, as well as your soul!” (3 John 1:2). “The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26).

I. INFLUENCE

Remember, the majority is not always right: “[Majority] The only problem is that the people who live there are giants. [Minority] Look at what God can do! Look at what He’s done already! With His help we can do it!” (Numbers 13:33). “So 22,000 men went back home, and 10,000 were left. The Lord said to Gideon, ‘There are still too many men. Bring them down to the water, and I will test them for you there’ ” (Judges 7:3).

J. JOYFUL LOVE

Live a joyful life of loving service: “I am not writing you a new command but one we have had from the beginning. I ask that we love one another. And this is love: that we walk in obedience to his commands” (2 John 1:5).

K. KINDNESS INITIATIVE

Do good to others: “Love sincerely. Hate evil. Hold on to what is good. Be devoted to each other like a loving family. Excel in showing respect for each other. Don’t be lazy in showing your devotion” (Romans 12:9).

L. LIFE CALLING

Discover place and destiny for us: “I heard the voice of the Lord, saying, ‘Whom shall I send to my people? Who will go for me and be my messenger?’ With my heart overflowing in gratitude for what the Lord had done for me, I said, ‘Here am I, Lord. Send me’ ” (Isaiah 6:8).

M. MESSAGE FOR TODAY

Know God’s messages for our time: “I saw another angel flying overhead with the everlasting Good News to spread to those who live on earth—to every nation, tribe, language, and people” (Revelation 14:6).

N. NOURISHMENT

Practice daily devotions: “Live in me. Make your home in me just as I do in you. In the same way that a branch can’t bear grapes by itself but only by being joined to the vine, you can’t bear fruit unless you are joined with me” (John 15:4).



O. OUTREACH STRATEGIES

Work for, serve others: “What a huge harvest! And how few the harvest hands. So on your knees; ask the God of the Harvest to send harvest hands. On your way! But be careful—this is hazardous work. You’re like lambs in a wolf pack” (Luke 10:12). “But for right now, until that completeness, we have three things to do to lead us toward that consummation: Trust steadily in God, hope unswervingly, love extravagantly. And the best of the three is love” (1 Corinthians 13:13). “When I tried to understand all this, it was oppressive to me till I entered the sanctuary of God; then I understood their final destiny” (Psalm 73:17).

OVERCOMING

Know the destination is worth it: “The Lamb who is before the throne will be their Shepherd and will feed them. He will lead them to springs of life-giving water, and God Himself will wipe away all tears from their eyes” (Revelation 7:17).

P. PERSEVERANCE

Don’t give up! “We kept at it, repairing and rebuilding the wall. The whole wall was soon joined together and halfway to its intended height because the people had a heart for the work” (Nehemiah 4:6). “When He had finished praying, one of them said, “Lord, teach us to pray as John taught his disciples to pray.” Jesus answered, “Let me give you an example” (Luke 11:1). “So what makes you think God won’t step in and work justice for his chosen people, who continue to cry out for help?” (Luke 18:7). “When they moved I heard their wings—it was like the roar of a great waterfall, like the voice of The Strong God, like the noise of a battlefield. When they stopped, they folded their wings” (Ezekiel 1:24).

LIVES WITH IMPACT

Q. QUALITY

Seek for quality and integrity in every situation: "If you hold on to these values, you will be the salt of the world. But if you let go of these values, you'll be like tasteless salt. What good is tasteless salt? The only thing you can do with it is to throw it out on the road to walk on" (Matthew 5:13).

R. RECIPROCITY

Give God something to bless: "When Solomon had finished the temple of the LORD and the royal palace, and had succeeded in carrying out all he had in mind to do in the temple of the LORD and in his own palace, the LORD appeared to him at night" (2 Chronicles 7:11).

S. SERVICE/SERVANTHOOD

Be a servant leader: "When the time came, he set aside the privileges of deity and took on the status of a slave, became human! Having become human, he stayed human. It was an incredibly humbling process" (Philippians 2:7). "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Malachi 3:10).

T. TIME MANAGEMENT

Be wise: "There is a time for everything, and a season for every activity under heaven: a time to be born and a time to die, a time to plant and a time to uproot" (Ecclesiastes 3:1).

U. UNDERSTANDING WISDOM

Find Lady Wisdom—listen: “Wisdom from above is more precious than rubies and nothing you desire compares with it. Wisdom holds out her right hand and offers a long and happy life, and in her left hand she offers riches and honor. Her ways are peaceful and her paths pleasant” (Proverbs 3:15).

V. VICTORY

Know success and victory is found in Christ: “Just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness” (Colossians 2:6).

W. WILL OF GOD

Listen for God’s voice: “Then God came and stood before him exactly as before, calling out, ‘Samuel! Samuel!’ Samuel answered, ‘Speak. I’m your servant, ready to listen’ ” (1 Samuel 3:10).

X. XTRAORDINARY HELPER

Affirmation is the Spirit’s work: “Worship God in peace, stay united and be guided by the Holy Spirit. Remember that there is only one body of Christ and one Holy Spirit who gives us all the same hope” (Ephesians 4:4).

Y. YIELD

Yield to good choices and resist the bad: “Tell wisdom, ‘I love you; you’re my very own sister.’ Tell understanding, ‘You’re my dearest cousin.’ Both of them will keep you from falling into adultery and from giving in to the charms of your neighbor’s wife” (Proverbs 7:4).

Z. ZEAL

Stay zealous for God and His guidance: “Oh, how well I remember—the feeling of hitting the bottom. But there’s one other thing I remember, and remembering, I keep a grip on hope: God’s loyal love couldn’t have run out, his merciful love couldn’t have dried up. They’re created new every morning. How great your faithfulness!” (Lamentations 3:22).

APPENDIX B

ONE SOLITARY LIFE: A READING ABOUT JESUS

He was born in an obscure village, the child of a peasant woman.

He grew up in still another village, where He worked in a carpenter shop until He was 30.

Then for three years He was an itinerant preacher.

He never wrote a book.

He never held an office.

He never had a family or owned a house.

He didn't go to college.

He never traveled more than 200 miles from the place He was born.

He did none of the things one usually associates with greatness.

He had no credentials but Himself.

He was only 33 when public opinion turned against Him.

His friends deserted Him.

He was turned over to His enemies and went through the mockery of a trial.

He was nailed to a cross between two thieves.

When He was dying, His executioners gambled for His clothing, the only property He had...on earth.

When He was dead, He was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today He is the central figure of the human race, the leader of mankind's progress.

All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on earth as much as that...

...One Solitary Life.

James A. Francis (attributed)



APPENDIX C

QUOTES ON GREATNESS

1. The best and most beautiful things in the world cannot be seen, nor touched...but are felt in the heart. *Helen Keller*

2. Don't walk in front of me, I may not follow. Don't walk behind me, I may not lead. *Anonymous*

3. Blessed are they who can laugh at themselves, for they shall never cease to be amused. *Anonymous*

4. To know someone here or there with whom you can feel there is understanding in spite of distances or thoughts expressed—that can make life a garden. *Goethe*

5. A friend is a gift you give yourself. *Robert Louis Stevenson*

6. Wheresoever you go, go with all your heart. *Confucious*

7. You are only young once, but you can stay immature indefinitely. *Anonymous*

8. Happiness is not having what you want. It's wanting what you have.
Anonymous

9. Twenty years from now you will be more disappointed by the things that you didn't do than by the ones you did do. So throw off the bowlines. Sail away from the safe harbor. Catch the tradewinds in your sails. Explore. Dream. Discover. *Mark Twain*

10. If you think that something small cannot make a difference—try going to sleep with a mosquito in the room. *Anonymous*

11. But friendship is precious, not only in the shade, but in the sunshine of life; and thanks to a benevolent arrangement of things, the greater part of life is sunshine. *Thomas Jefferson*

12. Men are like wine—some turn to vinegar, but the best improve with age.

Pope John XXIII

13. In the arithmetic of love, one plus one equals everything, and two minus one equals nothing. *Mignon McLaughlin*

14. Some people come into our lives and quickly go. Some stay for awhile and leave footprints on our hearts. And we are never, ever the same. *Anonymous*

15. To be great is to be misunderstood. *Ralph Waldo Emerson*

16. And what he greatly thought, he nobly dar'd. *Alexander Pope*

17. Humble because of knowledge; mighty by sacrifice. *Rudyard Kipling*

18. Nothing great was ever achieved without enthusiasm. *Ralph Waldo Emerson*

19. He is great who is what he is from Nature, and who never reminds us of others. *Ralph Waldo Emerson*

20. Raphael paints wisdom, Handel sings it, Phidias carves it, Shakespeare writes it, Wren builds it, Columbus sails it, Luther preaches it, Washington arms it, Watt mechanizes it. *Ralph Waldo Emerson*

21. The less you speak, the more you will hear. *Alexander Solshenitsen*

22. The art of being yourself at your best is the art of unfolding your personality into the man you want to be. Be gentle with yourself, learn to love yourself, to forgive yourself, for only as we have the right attitude toward ourselves can we have the right attitude toward others. *Wilfred Peterson*

23. No act of kindness, however small, is ever wasted. *Aesop*

24. The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident. *Charles Lamb*

25. As I grow older, I pay less attention to what men say. I just watch what they do. *Andrew Carnegie*

26. Constant kindness can accomplish much. As the sun makes ice melt, kindness causes misunderstanding, mistrust and hostility to evaporate. *Albert Schweitzer*

27. Beginning today, treat everyone you meet as if they were going to be dead by midnight. Extend them all the care, kindness and understanding you can muster. Your life will never be the same again. *Og Mandino*

28. You can make more friends in two months by becoming really interested in other people than you can in two years by trying to get other people interested in you. Which is just another way of saying that the way to make a friend is to be one. *Dale Carnegie*

29. If you envy successful people, you create a negative force field of attraction that repels you from ever doing the things that you need to do to be successful. If you admire successful people, you create a positive force field of attraction that draws you toward becoming more and more like the kinds of people that you want to be like. *Brian Tracy*

30. A boss creates fear, a leader confidence. A boss fixes blame, a leader corrects mistakes. A boss knows all, a leader asks questions. A boss makes work drudgery, a leader makes it interesting. A boss is interested in himself or herself, a leader is interested in the group. *Russell H. Ewing*

31. The people with whom you work reflect your own attitude. If you are suspicious, unfriendly and condescending, you will find these unlovely traits echoed all about you. But if you are on your best behavior, you will bring out the best in the persons with whom you are going to spend most of your working hours. *Beatrice Vincent*

32. We must never surrender. America will get better and better. Keep hope alive. Keep hope alive. *Jesse Jackson*

33. I don't dream at night, I dream all day; I dream for a living. *Steven Spielberg*

34. Follow your heart and your dreams will come true. *Anonymous*

35. Happy are those who dream dreams and are willing to pay the price to make them come true, *Anonymous*

36. Keep your heart open to dreams. For as long as there's a dream, there is hope, and as long as there is hope, there is joy in living. *Anonymous*

37. Unless you try to do something beyond what you have mastered, you will never grow. *C.R. Lawton*

38. I'm going to get through this; I'm going to be fine. The power to do it is all in my mind. *Cindy Wagner*

39. No one knows everything, but everyone can learn something. *Sean Gregory Derrick*

40. The biggest room in the world is the room for improvement. *Anonymous*

41. You cannot expect to achieve new goals or move beyond your present circumstances unless you change. *Les Brown*

42. The best contribution one can make to humanity is to improve oneself. *Anonymous*

43. Employ your time in improving yourself by other men's writings so that you shall come easily by what others have labored hard for. *Socrates*

44. In a day, when you don't come across any problems, you can be sure that you are traveling in a wrong path. *Swami Vivekananda*

45. Three sentences for success:

a) Know more than others.

b) Work more than others.

c) Expect less than others.

William Shakespeare

46. If we cannot love the person whom we see, how can we love god, whom we cannot see? *Mother Teresa*

47. If you want real peace don't talk to your friends, talk with your enemies.

Mother Teresa

48. Winning doesn't always mean being first, winning means you're doing better than you've done before. *Bonnie Blair*

49. Everyone thinks of changing the world, but no one thinks of changing himself. *Leo Tolstoy*

50. I will not say I failed 1,000 times, I will say that I discovered there are 1,000 ways that can cause failure. *Thomas Edison*

51. Believing everybody is dangerous; but believing nobody is even more dangerous. *Abraham Lincoln*

52. Love your job but never fall in love with your company because you never know when it stops loving you ... *Abdul Kalam*

53. If someone feels that they had never made a mistake in their life, then it means they had never tried a new thing in their life. *Albert Einstein*

54. Never break four things in your life: Trust, Promise, Relations and Heart because when they break they don't make noise, but hurts a lot. *Anonymous*

55. If you start judging people, you will be having no time to love them.

Mother Teresa

APPENDIX D

IMPACT—WIT AND WISDOM ON LIFE

1. Life's first decision: Decide what you want.
2. Life's directive: You're alive. Do something. The moral imperative in life is uncomplicated. It could be expressed in single words, not complete sentences. It sounded like this: Look. Listen. Choose. Act.
3. Life is something that happens when you can't get to sleep.
4. Life is something that everyone should try at least once.
5. Life is pleasant. Death is peaceful. It's the transition that's troublesome.
6. Life is a long lesson in humility.
7. Life is what happens to you while you're busy making other plans.
8. Life's secret: have the right loyalties, hold them in the right scale of values.
9. Life is a fatal complaint, and an eminently contagious one.
10. Life is far too important a thing ever to talk seriously about.
11. Life's supreme irony: hardly anyone gets out of it alive.
12. Life's great principle: we make a living by what we get; we make a life by what we give.
13. Life's truth: The unexamined life is not worth living.
14. Life isn't fair. It's just fairer than death, that's all.
15. Life's goal: live in agreement with nature.

APPENDIX E

BIBLE PEOPLE WITH IMPACT—A BRIEF SURVEY

The Bible has many famous Bible characters all throughout its pages, which makes for some exciting and interesting reading for all ages. Some of these characters will be recognized by adults who have been reading about them since childhood, like Sampson and Delilah, David the shepherd boy, and Moses. Famous people of the Bible are used in Sunday school lessons because the lives of these individuals always teach a moral which is important in living life. The lives of Bible individuals will remain in the memory, just waiting for that opportunity to be taught to a son or a daughter at a moment when it is needed the most. Children love to hear these stories because they are exciting and full of movement and interesting characters.

Some famous people of the Bible can be found in places other than in the Scriptures. These individuals are mentioned in the secular world as well when stories in the newspapers mention them, or when events happen that bring to mind events which happened during ancient times. Noah is a popular biblical figure who is mentioned quite a bit in historical programs on public television stations, because scientists are curious about how a flood of biblical proportions could so violently changing the topography of the Earth, and also when investigating sightings of the ark on Mount Ararat. The secular world also is known for making movies of famous people of the scriptures like a movie about the Ten Commandments, where Moses is the main interest in the film.

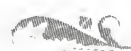
Some other famous people of the Bible are Ruth, whose husband died. Ruth

lived with her husband's family, and cared for her husband's mother, Naomi, because her husband too died. Eventually Ruth remarried a cousin by the name of Boaz. This is a great story of faithfulness and love. This story too has been made into a wonderful film a few decades ago. Boaz was called a kinsman-redeemer and was a picture of Christ, redeeming for himself his bride. Ruth is in the lineage of Jesus Christ.

The Bible bookstores are chock full of studies about famous Bible characters. All one needs to do is visit the store and purchase the story of one's choosing. Some great Old Testament people are Abraham, Isaac and Jacob. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8, KJV). Joseph, who was sold into slavery, had a many-colored coat made for him by his father. Joseph became great in Egypt and worked for many years in charge of Pharaoh's granaries. Then there are the Prophets Isaiah, Ezekiel and Samuel, who were faithful to carry out God's wishes and preach to the people of sins committed and of the importance of turning to Him.

Solomon was a great king who was among those famous people of the Bible. Solomon was David's son and built the first great temple at Jerusalem. Solomon also wrote some books of the Bible such as Ecclesiastes and the Song of Solomon. Ecclesiastes is a book about life, pleasure, happiness, sorrow and concludes that serving God is the only way to live a good life.

Daniel is a great prophet mentioned in the Old Testament who prophesied of the future and even of the end of times. Many of Daniel's prophecies are mentioned in Revelation at the very end of the New Testament. The great king Nebuchadnezzar had a dream which Daniel was asked to interpret. Daniel did so, as the dream was prophetic and told about the future of Nebuchadnezzar's



kingdom. Daniel was advanced in status in the kingdom due to the correct interpretation of the dream. Daniel was a most prominent of many famous Bible characters. Daniel is also famous because of the experience in the lion's den. When in the den of lions, not a hair on Daniel's head was harmed because God protected him. Daniel had great faith and demonstrated it by not bowing to idols as instructed by the ruler of the land. When the leader of the land saw the faith of Daniel in his God, the rule of that country relented of the punishment he had meted out to Daniel, and released him from the lions den.

Many other famous Bible characters can be found not only in the Old Testament, but in the New Testament as well. All of the disciples are famous, namely Matthew, Mark, Luke, John, James, Stephen, and Paul. And of course, Jesus the Christ is the reason for the Scriptures. Paul, who used to persecute the Christians, eventually became a Christian himself. Paul wrote more books in the New Testament than the other disciples mentioned. Matthew was a tax collector; John, Mark and James made their living as fishermen. Jesus called them "fishers of men." Stephen was eventually stoned to death for his faith in Jesus. Just before Stephen died, he saw the Lord in heaven. James wrote a very practical book about the correct way to treat other people, and how to live out a proper Christian life. It is a wonderful book to turn to when wisdom is needed.

One of the most prominent books of the New Testament is the Revelation of St. John, which is a book that prophesies what will happen at the end of time. John wrote this book while in prison on the island of Patmos. John wrote this book after God gave him dreams and visions showing him how all things would happen at the end of days. This is one of the most perplexing but exciting books in the entire Bible! Be prepared for some surprises.

For more information: <http://www.christianet.com/onlinebible>

APPENDIX F

WHAT TRUE GREATNESS IS!

By Ellen White (An Impact Case Study of King Nebuchadnezzar: a life with with leadership lessons for today; see Daniel 4)

Exalted to the pinnacle of worldly honor, and acknowledged even by Inspiration as “a king of kings” (Ezekiel 26:7). Nebuchadnezzar nevertheless at times had ascribed to the favor of Jehovah the glory of his kingdom and the splendor of his reign. Such had been the case after his dream of the great image. His mind had been profoundly influenced by this vision and by the thought that the Babylonian Empire, universal though it was, was finally to fall, and other kingdoms were to bear sway, until at last all earthly powers were to be superseded by a kingdom set up by the God of heaven, which kingdom was never to be destroyed.

Nebuchadnezzar’s noble conception of God’s purpose concerning the nations was lost sight of later in his experience; yet when his proud spirit was humbled before the multitude on the plain of Dura, he once more had acknowledged that God’s kingdom is “an everlasting kingdom, and His dominion is from generation to generation.” An idolater by birth and training; and at the head of an idolatrous people, he had nevertheless an innate sense of justice and right, and God was able to use him as an instrument for the punishment of the rebellious and for the fulfillment of the divine purpose. “The terrible of the nations” (Ezekiel 28:7), it was given Nebuchadnezzar, after years of patient and wearing labor, to conquer Tyre; Egypt also fell a prey to his victorious armies; and as he

added nation after nation to the Babylonian realm, he added more and more to his fame as the greatest ruler of the age.

It is not surprising that the successful monarch, so ambitious and so proud-spirited, should be tempted to turn aside from the path of humility, which alone leads to true greatness. In the intervals between his wars of conquest he gave much thought to the strengthening and beautifying of his capital, until at length the city of Babylon became the chief glory of his kingdom, "the golden city," "the praise of the whole earth." His passion as a builder, and his signal success in making Babylon one of the wonders of the world, ministered to his pride, until he was in grave danger of spoiling his record as a wise ruler whom God could continue to use as an instrument for the carrying out of the divine purpose.

In mercy God gave the king another dream, to warn him of his peril and of the snare that had been laid for his ruin. In a vision of the night, Nebuchadnezzar saw a great tree growing in the midst of the earth, its top towering to the heavens and its branches stretching to the ends of the earth. Flocks and herds from the mountains and hills enjoyed shelter beneath its shadow, and the birds of the air built their nests in its boughs. "The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: . . . and all flesh was fed of it."

As the king gazed upon the lofty tree, he beheld "a Watcher," even "an Holy One," who approached the tree and in a loud voice cried:

"Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let

seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

Greatly troubled by the dream, which was evidently a prediction of adversity, the king repeated it to "the magicians, the astrologers, the Chaldeans, and the soothsayers;" but although the dream was very explicit, none of the wise men could interpret it.

Once more in this idolatrous nation, testimony was to be borne to the fact that only those who love and fear God can understand the mysteries of the kingdom of heaven. The king in his perplexity sent for his servant Daniel, a man esteemed for his integrity and constancy and for his unrivaled wisdom.

When Daniel, in response to the royal summons, stood in the king's presence, Nebuchadnezzar said, "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof." After relating the dream, Nebuchadnezzar said: "O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

To Daniel the meaning of the dream was plain, and its significance startled him. He "was astonished for one hour, and his thoughts troubled him." Seeing Daniel's hesitation and distress, the king expressed sympathy for his servant. "Belteshazzar," he said, "let not the dream, or the interpretation thereof, trouble thee."

"My lord," Daniel answered, "the dream be to them that hate thee, and the interpretation thereof to thine enemies." The prophet realized that upon him God had laid the solemn duty of revealing to Nebuchadnezzar the judgment that was about to fall upon him because of his pride and arrogance. Daniel must interpret the dream in language the king could understand; and although its dreadful import had made him hesitate in dumb amazement, yet he must state the truth, whatever the consequences to himself.

Then Daniel made known the mandate of the Almighty. "The tree that thou sawest," he said, "which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beast of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

"And whereas the king saw a Watcher and an Holy One coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule."

Having faithfully interpreted the dream, Daniel urged the proud monarch to repent and turn to God, that by rightdoing he might avert the threatened calamity. "O king," the prophet pleaded, "let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

For a time the impression of the warning and the counsel of the prophet was strong upon Nebuchadnezzar; but the heart that is not transformed by the grace of God soon loses the impressions of the Holy Spirit. Self-indulgence and ambition had not yet been eradicated from the king's heart, and later on these traits reappeared. Notwithstanding the instruction so graciously given him, and the warnings of past experience, Nebuchadnezzar again allowed himself to be controlled by a spirit of jealousy against the kingdoms that were to follow. His rule, which heretofore had been to a great degree just and merciful, became oppressive. Hardening his heart, he used his God-given talents for self-glorification, exalting himself above the God who had given him life and power.

For months the judgment of God lingered. But instead of being led to repentance by this forbearance, the king indulged his pride until he lost confidence in the interpretation of the dream, and jested at his former fears.

A year from the time he had received the warning, Nebuchadnezzar, walking in his palace and thinking with pride of his power as a ruler and of his success as a builder, exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

While the proud boast was yet on the king's lips, a voice from heaven announced that God's appointed time of judgment had come. Upon his ears fell the mandate of Jehovah: "O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy

dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

In a moment the reason that God had given him was taken away; the judgment that the king thought perfect, the wisdom on which he prided himself, was removed, and the once mighty ruler was a maniac. His hand could no longer sway the scepter. The messages of warning had been unheeded; now, stripped of the power his Creator had given him, and driven from men, Nebuchadnezzar "did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

For seven years Nebuchadnezzar was an astonishment to all his subjects; for seven years he was humbled before all the world. Then his reason was restored and, looking up in humility to the God of heaven, he recognized the divine hand in his chastisement. In a public proclamation he acknowledged his guilt and the great mercy of God in his restoration. "At the end of the days," he said, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

"At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me."

The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High and earnestly sought to promote the fear of Jehovah and the happiness of his subjects. Under the rebuke of Him who is King of kings and Lord of lords, Nebuchadnezzar had learned at last the lesson which all rulers need to learn--that true greatness consists in true goodness. He acknowledged Jehovah as the living God, saying, "I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

God's purpose that the greatest kingdom in the world should show forth His praise was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history.

APPENDIX G

ONLINE BIOGRAPHICAL RESOURCES

These websites are listed to assist the reader with additional resources and material. While it is believed that these websites are helpful, inclusion on this list does not automatically indicate our full agreement with the contents. Please study and research everything with a discriminating eye.

<http://www.dmoz.org/Reference/Biography/>

http://en.wikipedia.org/wiki/Great_man_theory

http://ancienthistory.about.com/od/people/Biographies_of_Important_Ancient_People_Famous_People.htm

<http://www.sybervision.com/People/index.htm>

<http://www.school-for-champions.com/biographies/whybiog.htm>

<http://www.43things.com/things/view/562008/read-biographies-of-great-people-in-history>

http://wiki.answers.com/Q/Where_can_you_download_free_biographies_of_great_people

<http://www.enchantedlearning.com/history/us/aframer/bios/>

<http://www.abc-directory.com/site/4533729>

<http://www.biography.com/blackhistory/>

<http://www.biography.com/classroom/>

<http://www.pitara.com/magazine/people/listing.asp>







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